A U M

"Glory to the unchangeable, holy, eternal supreme Vishnu, of one universal nature, the mighty over all; to him who is Hiranyagharba, Hari, and Sankara, the creator, preserver, and destroyer of the world; to Vasudeva, the liberator of his worshippers; to him whose essence is both single and manifold; who is both subtile and corporeal, indiscrete and discrete; to Vishnu the cause of final emancipation. Glory to the Supreme Vishnu, the cause of the creation, existence, and end of this world; who is the root of the world, and who consists of the world." VISHNU PURANA, *Chapter II.*

THEOSOPHY

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WILLIAM Q. JUDGE

APRIL 13, 1851—MARCH 21, 1896

AS the Theosophical tide flows "Back to H. P. B.," many are finding that its undercurrent is the sweet sanity and sure strength of William Q. Judge. As they come to understand his place in the great Movement which was for the healing of nations, as they come to understand what he was and is, they come to understand—perhaps for the first time, what is the first law of Occultism—Karma: the great forces of the Lodge can never flow where their channels have been stopped by denial of them, by neglect, by ingratitude; only as these "stones" are removed will the life-giving forces flow unimpeded to the sick world.

W. Q. J.'s place is unique as is H. P. B.'s. She brought the Divine Plan of the World Movement straight from the Great Association of the Architects; but she had in Judge her Master Builder who *understood* the Plan and went on with the Work, directing the raising of the pillars where and how the Plan called, ever mindful of the great uses which the building was intended to subserve. He saw the Plan of the Founders of this Republic of Brotherhood once more taking form, and he inaugurated the new era of Western Occultism in leading men to *practise and apply* in daily and hourly living the brotherhood of which they loved to dream. He set men the example—not of blind following, but of unqualified loyalty to a *proven* teaching and a Teacher "in human form"—the LINK with the Divine.

He knew the whole Plan; he knew who sent it and brought it; he followed it over hot ploughshares even to death. As others know the work of William Q. Judge, they, too, will see the Plan. Those who love H. P. B. as Masters' Representative will love W. Q. J. for his love of her, and undertake high services in their joint names.

"PRACTICAL CHRISTIANITY"

The Catholic Standard and Times (Philadelphia) writes in serious appeal for the employment of practical Christianity in the solution of the troublous and tremendous problems confronting the world. It quotes George Bernard Shaw's remark to those who would blame Christianity with all the great evils: "Christianity has not yet been tried." The *Standard and Times* affirms, and we think truly, that economists, statesmen, and other leaders of affairs, admit and aver that only through the application of the teachings of Jesus can the root of the world's woes be reached and destroyed. The periodical therefore goes on to say:

> Rightly understood, it is eminently true that Christianity, *and it alone,* can bring about a satisfactory solution of our economic problems. . . . Practical Christianity would so transform and transfigure the existing wage system that the causes of social unrest and discontent would completely disappear. . . . These remarkable and beneficent changes Christianity achieves not by merely remodeling our economic order, but by remaking men.

Doubtless the views advanced are shared, not merely by some hundreds of millions of Catholics, but by all the Protestant sects as well as the Greek Catholic, more influential with its adherents than even the hold of the Roman hierarchy upon its own flock. Passing the italicised phrase above with the remark that it is in Christian countries and those infected by them that exists the greatest ferment, it bcomes important to consider what is meant by Christianity, which, in more than 1800 years, has certainly failed to achieve any notable or lasting "beneficent changes" (else why the ferment?). It is certain that if the *Standard and Times* were asked, What is "practical Christianity"? its answer would be: Catholicism; there is no other Christianity than that of Rome; all else is spurious. Its argument, therefore, is essentially an invitation to the world to become Catholic and thus produce Utopia. Christianity is alone the cure; Catholicism is the only "practical Christianity": *Quod erat demonstrandum.*

PROTESTANT VERSUS CATHOLIC

That Catholicism makes and has always made this claim is very succinctly set forth in *Truth,* a New York Catholic magazine, which, in its issue for January, 1922, repeats that the Roman Church has "proclaimed her infallibility in every age." *Truth* says of the Protestants, in the same issue:

> In a sense we may, by way of courtesy, call them Christian, but in the true and rigid meaning of the word the Protestant sects are not Christian, but a travesty upon the name.

And what say the Protestants? Well, one recent index is to be found in the organization of the "Evangelical Protestant Society"

in New York City by prominent Protestant divines and laymen of different denominations, with the intent to make the organization national and international. The letter sent out to prospective members recites:

> The Roman Catholic Church is the outstanding peril to America and the world. It has always claimed a "Divine Right" to rule the world both religiously and politically, and since the war it has engaged in a desperate effort to make good its claim. Its intrigues have been directed mainly against Great Britain and the United States.

At best, Protestant diatribes leveled against Rome, and Roman denunciations of Protestantism, constitute a *tu quoque*. The leader and the layman of each can see that the others are sects, their interpretations of Christianity sectarian and impossible to be maintained on any other basis than that of dogmatic assertion. Each can quote an overabundance of fact and of doctrine to prove incontestably that the others are all bigots and dangerous in proportion to their power. But if any man, priest or parishioner, of any of them dares question the infallibility of his own sect, the impeccability of its history and pretensions, his questions are answered by "anathema"; his criticisms scorned, and himself bludgeoned incontinent into exile. Such an independent thinker, who applies to his own sect the same canons that he applies to all others, soon discovers the sectarian interpretation of "freedom of conscience." He is free to accept the dogmas of his own sect; free to criticize and comment on those of others. He dare not reverse the process, or fight for simple comparisons of teachings, simple unbiased study of facts.

Heretics

If here and there a Beecher or a Briggs, instead of fighting for the dogmas of his sect and substituting sectarian claims and assertions for the cold facts of history and of life, ventures to recognize the true, the beautiful and the good in all creeds, to espouse some measure of freedom of investigation and expression, he needs to be well fortified indeed with both courage and ability to stand against the battalions hurled against him by his erstwhile co-religionists and brothers. Each generation has its minor martyrs as well as prophets. Congregationalism and Unitarianism represent in fact, the harvest of such genuine *protestants* against the dogmatic fetters of earlier Protestant sects, as those, in their turn, represented similar protests against the unwavering dogmatism of Rome. One of the ameliorative signs of the present time is the ever-increasing number of those ministers of Protestant sects who are strong enough in knowledge and in the backing of personal followings among the "faithful," to disregard the partisan gags of their particular denominations. One such is Dr. Harry Emerson Fosdick, a Baptist minister preaching just now in a Presbyterian

church. Dr. Fosdick is trying to make denominationalism more "hospitable," so that the sects will regard each other with less rancor and suspicion. This is bad enough, traitorous enough, to the rigid bigots of both sects. But Dr. Fosdick goes further; he is evidently trying to make the sects more hospitable to the non-sectarian, non-religious man of the street, "Christianity" itself more hospitable to Religion and Reason. He is reported not to "believe in the virgin birth, the unique inspiration of the Bible, the vicarious atonement or the Second Coming of Christ." This makes of him "worse than an infidel"—a very Judas—in the eyes of those to whom the fires of sectarian bigotry furnish the only "light of the world" they know—or care to know.

INTOLERANCE

Dr. Fosdick is not only a distinguished and eloquent clergyman, but a theologian of repute, an author of ecclesiastical renown. Mild as is his adventure upon the ocean of *free* thought, when viewed from the standpoint of Theosophy (witness his recent book, *Christianity and Progress*), he is none the less a hardy sailor in the stormy coastal waters of sectarianism. "Intolerance solves no problems," he told the congregation of the First Presbyterian Church of New York City, in arguing for a fuller measure of freedom and opinion on "Christian Fundamentals"; "Has intolerance any contribution to make to this situation? Will it persuade anybody of anything? Is not the Christian Church large enough to hold within her hospitable fellowship people who differ on points like this (the virgin birth) and agree to differ until the fuller truth be manifested?"

With less fraternity but more logic the Philadelphia Presbytery has sent a formal protest against Dr. Fosdick's preaching to the General Assembly which meets next May. The Philadelphia *Presbyterian* voices orthodox indignation at Dr. Fosdick's apostacy:

> What is all this but concentrated lawlessness, and we ask Dr. Fosdick how, as a professed Christian, a gentleman, and a fair man, he justifies himself in being a party to such violence and lawlessness . . .? If a Presbyterian minister should appear in a Baptist pulpit every Sabbath and attack and belittle the adult immersion baptism and other cardinal teachings of such a congregation, would he approve of it? . . . If this lawlessness is to continue in the Church, how is she to be of any power against the lawlessness in the nation and the world that is threatening to destroy our civilization?

CARDINAL TEACHINGS

From the Presbyterian standard, Predestination, Infant Damnation, the Personality of God, the virgin born Christ, the unique Revelation of the Bible, are *cardinal* teachings of Religion. From

the Baptists' canon some of these are Fundamental, others heresies, while they have as a cardinal teaching of their own, adult baptism by immersion. The Roman tribunal asserts the irresponsible authority of God who has delegated his power and irresponsibility to the Pontiff, whose dictum *ex cathedra* is superior not only to human conscience and choice, but to the very Scriptures of its own God. All other Christian sects have their own especial dogmas which are, to them, *cardinal teachings*. The great ethical precepts of Christ are not *cardinal* to any of them; His *catholicity* anything but Catholicism. From these Cardinal and Fundamental dogmas of the only religion the Western world has known for nearly twenty centuries, have grown up our "civilization" and, not less certainly, the moral and ethical "lawlessness" which now threatens to pull down that civilization along with the man-made dogmatic sects. To the slave-owner, morality and industry, peacefulness and honesty are virtues indeed—to be taught to slaves. To the governors and authorities of mankind respect for the "established order of things" is a great and most necessary virtue—in the governed. How else shall the slave-owner keep and profit by his slaves? How else the emoluments of office be secured to the authorities? But honest and thoughtful men are no more rare in the Churches than outside of them, albeit the burden of moral and spiritual and intellectual honesty is more hardly to be borne by them. Hence now, more than ever, the partial apostates abound. Revolts against sectarian conceptions of "cardinal teachings" are rife.

The Modern Churchmen's Union

Thus there has been formed in New York a body of Episcopal clergyman with an Object that is almost identical with that of the Parent Theosophical Society: "The Truth and nothing but the Truth, if the heavens fall." These ministers claim for themselves the right to put their own interpretation on any and all creeds; allot that right to all other men; avow their determination to "promote a new evangelism among the unchurched classes;" to strive "for the ultimate reunion of Christendom;" and, above all, though as yet perhaps these modernists of the Church do not fully realize it, "to study with sympathy those movements and tendencies of thought which are mystical in character." This is an advance over the recent septennial Lambeth Conference in its attitude on the same subject matters—great as that advance was in the light of the Theosophical *Movement*. Today it is not too much to affirm that there are many clergymen of numerous denominations who have more truly imbibed the spirit of the Theosophical Movement, and more fully represent it, than any of the allegedly Theosophical sects and sectarians. This aspect of the Theosophical Movement

—the opening battle, if it cannot yet be called a war, for freedom of thought, for spiritual ideas and ideals as opposed to forms and dogmatism, within rather than between the Christian sects—is not yet carefully regarded by students of Theosophy; yet it constitutes one of the most hopeful "signs of the times" in this transition stage—the nadir point of the Theosophical Movement. When the best and strongest men *within* the sects begin to struggle for freedom, there is distinct place for the highest hopes. With religion growing more scientific and with scientific students becoming more religious in their attitude toward nature's mysteries, there is room for the break-up of materialism, superstition and dogmatism alike, and the emergence of a truly *theosophic* religion and science.

OTHER PORTENTS

H. P. Blavatsky fought for the destruction both of materialistic science and dogmatic religion, knowing that one no less than the other is the enemy of Truth, which alone can set men free. Her injection of the Wisdom-Religion into the stream of human thought and inspiration has already wrought a vast ferment. And this in less than half a century. Its creative value will emerge not less rapidly, once the molds are broken from within and from without. We have been discussing the internecine sectarian struggles, but the assaults upon the dead shells of sect and party are not less active from without. Oriental peoples, hitherto dazzled and intoxicated by the glamour of Western civilization, are up in arms politically, economically, scientifically and religiously, against the ruinous effects which they perceive that culture has had upon its own exponents. The best minds in the East are searching again their own ancient Scriptures for light—going back of the intervening generations of interpreters and false prophets, even as Western scientists are turning to deep-seated philosophical principles, and Western theologians to the ethical teachings of Christ. From this searching, East and West, into the teachings of the Founders, into fundamental verities, is it too much to hope that a perception will come that we have all, West and East alike, *lost* during many centuries the Truth which our Fathers knew? that a realization will be had that all the Sages of the past were but voicing the repetition down the ages of primeval Wisdom, as sentinels repeat their challenge in the Night? That far and wide men will soon take up the search for "the truth and nothing but the truth, though the heavens fall?" It is this search, and it alone, that can and will evoke those hidden and now dormant faculties whereby men will be able to apperceive the Truth when they do encounter it. We have lost the truth because we have atrophied or blunted, through non-use and misuse, those very god-like powers and functions through which the Sages sought and found and *recognized* the Wisdom.

"The Hunt for Happiness"

Under this heading a paragrapher in *The Nation* of January 17th, adverts to the subject treated in "Among Friends", in the present issue of Theosophy: the "Religious Notices" appearing in the New York newspapers. Both *The Nation* article and our own must have been written at about the same time. Says the paragraph:

> . . . It is not without importance to the reflective mind to point out that today, . . . people run after the same nostrums after which they ran in the years that followed the Thirty Years' War, the same ones that *were so popular in the declining years of Rome.* (Italics ours.)

And then the writer points out the absurdity of some of the so-called religious advertisements of today, including "The Theosophists top off this whole display with their discourses on 'psychism, occultism, and magic', their 'letters on occultism', and their promise to teach you the 'secret doctrine'." The writer concludes:

> All these people who hunt for happiness want to be saved without being born again. They do not want to change their social habits or views, or to think hard, or to seek for the causes of things, or to undergo the discipline of scientific and philosophical culture. . . . They want a plaster, but really no cure at all. . . . Jesus is too radical for them, and Goethe too immoral, and science too upsetting. They want magic and the moon. To understand them thus is perhaps one way of helping them; it is, at least, a safeguard against becoming involved with them oneself.

What "Main Street" has *The Nation's* writer been immured in for the past forty years, to believe that sensational advertisements using the name "Theosophy" are representative of that high philosophy—any more than the jig-tunes of a Methodist camp-meeting are consonant with the sublime teachings of real Christianity, or the mutterings of an ignorant Chinaman or the prayer-wheels of a dirty Tibetan are a logical outcome of the teachings of a Buddha? Both the Jesus and the Goethe, whom *The Nation's* writer mentions, were exponents of the philosophy, today called "Theosophy". So was Gautama, the Buddha, Shri Krishna, the Aryan Christ, Lao Tse of ancient and honorable China, Confucius, Zoroaster, Plato, Pythagoras—and many another of the great and noble whose light shines down to us through the centuries. And the serious student of Theosophy has to study and know something about all these teachings before he can trace for himself the age-old symbols, markings and keys of the Ancient Wisdom-Religion through them all, and thus check up the authenticity, sublime mental honesty and truly astounding knowledge of H. P. Blavatsky, as evidenced in her writings.

The real Theosophy *requires* for its full understanding that students be "born again," "change their social habits and views,"

"think hard"—and especially that they "seek for the causes of things." It enjoins the utter necessity of "the discipline of scientific and philosophical culture," and what is more, it requires the discipline of the ethics taught by Jesus and Buddha—and that these be embodied in daily life, a far harder discipline than mere intellectual research. Theosophy actually is the science of life itself, and the very art of living, and no sincere student can honestly follow it for even the short space of a single year without realizing the truth of the foregoing. And yet a supposedly intelligent writer for one of the most "advanced" journals in the United States can class it with Christian Science, New Thought, Spiritualism, Psychism of the grosser sorts, Healing Cults of various types, and all the *tutti quanti* of self-seekers and money-changers who seek to influence the weak under the name of "religion"—and just because the name "Theosophy" is used in a sensational advertisement by some ill-informed student or other!

May we suggest that the time has come for the more intelligent journals to wake up to the fact that there is a pseudo-Theosophy abroad in the land, which is relatively speaking much more common than pseudo-Christianity; that the worst enemies of Theosophy are so-called "Theosophists," just as the greatest foes to Christ's pure teachings are self-styled "Christians"; but the presence of counterfeit always proves that the *real* must exist somewhere. That *real* will give the greatest minds their fullest scope, the noblest altruists an unlimited field, true scientists secrets of nature they have not dreamed could be fathomed—and the man in the street a philosophy of life that really explains. It will make the life of a Christ, of the *many* Christs, clear, logical and understandable, and give to the intelligent thinker of today, who seeks some way to alleviate and perhaps save a crumbling civilization, "the way, the truth and the life." If even a few hundred people found this, America would be saved the coming *debacle,* and the stresses of the entire world immensely lessened. True students of Theosophy in this century are not trying to build up cults, sects, societies, nor personal followings, but are sacrificing themselves and their all to spread true ideas of morality, sanity, sound philosophy and genuine science.

"MY ONLY FRIEND"

H. P. Blavatsky on William Q. Judge

THERE is no one—not even H. P. B. herself—concerning whom so great a range of contradictory opinion exists among Theosophists as in regard to William Q. Judge. She was the great Personage who was the target for all the *outside* enemies of Theosophy, the Theosophical Movement, and the Parent Theosophical Society. But "Judge's case is different," as she herself said, on a momentous occasion—that of the Coues-Collins conspiracy—"and I now call upon all those who will remain true to their pledges to do their duty *when the time comes,* and especially by their American brother." How was Judge's case "different" from her own? His enemies were all *within* the Movement, within the Society.

It will, therefore, be of interest and value to all students to place together here some of the statements, public and private, formal and informal, which H. P. Blavatsky made in reference to Mr. Judge. They are all *unique*—all such as she made in regard to no others—and the circumstances under which and in which they were made but adds to their importance. Readers of the history of "The Theosophical Movement" recently concluded in this magazine can refer to it for the setting of events in which her various utterances were made. With this brief preface, let Her speak.

To William Q. Judge, *General Secretary of the American Section of the Theosophical Society:*

My Dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the convention summoned for April 22d, I must first present my hearty congratulations and most cordial good wishes to the assembled Delegates and good Fellows of our Society, and to yourself—the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me then thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that, on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

[From the Report of the Convention, Letter of H. P. B.—1888.]

ESOTERIC T. S. SECTION

As Head of the Esoteric Section of the Theosophical Society, I hereby declare that William Q. Judge, of New York, U. S., in virtue of his character as a chela of thirteen years' standing, and of the trust and confidence reposed in him, is my only representative for said Section in America, and he is the sole channel through whom will be sent and received all communications between the members of said Section and myself, and to him full faith, confidence and credit in that regard are to be given. ∴ Done at London this fourteenth day of December, 1888, and in the fourteenth year of the Theosophical Society.

SEAL H. P. BLAVATSKY, ∴

[From the Minutes of the meeting of the Council, E. S. T., London, May 27, 1891.]

London, October 23, 1889.

. . . The Esoteric Section and its life in the U. S. A. depend upon W. Q. J. remaining its agent and what he is now. The day W. Q. J. resigns, H. P. B. will be virtually dead for the Americans. W. Q. J. is the Antaskarana [the Link] between the two *Manas(es),* the American thought and the Indian,—or rather the trans-Himalayan esoteric knowledge. *Dixi.*

H. P. B. ∴

P. S. W. Q. J. had better show and impress *this* on the mind of *all those it may concern.*

[From Aids and Suggestions, issued by Annie Besant at London, June, 1893.]

Ingratitude *is a crime in Occultism,* and I shall illustrate the point by citing the case of W. Q. Judge. He is one of the three founders of the Theosophical Society, the only three who have remained as true as rock to the cause. While others have all turned deserters or enemies, he has ever remained faithful to his original pledge. . . . He is the Resuscitator of Theosophy in the United States, and is working to the best of his means and ability, and at a great sacrifice, for the spread of the movement. . . . Brother Judge refuses to defend himself. . . . But is that a reason why *we* should let him go undefended? It is our bounden duty to support him, in every way, with our sympathy and influence, energetically, not in a half-hearted, timid way. . . . Is it the part of a "Brother-Fellow" to remain indifferent and inactive when one who has done so much for the noble and sacred CAUSE is vilified for its sake, hence, for that of every Theosophist; when he is selected by the enemy as the mark of all the lying and damaging attacks of those who wish to destroy the Society in order to build on its ruins another, a *bogus* Body of the same name, and to enshrine therein an idol with feet of

clay and a heart full of selfishness and evil, for the admiration and worship of credulous fools? Can we allow them to achieve this object when they seek to ensure success by ruining the character of this most unselfish champion of our T. S.? Put yourselves in the victim's place, and then act as you think your Brothers should act towards you under similar circumstances. Let us protest, I say, all of us; protest by word and deed. Let every one who can hold the pen expose every lie said about our friend and Brother, in every case we know it to be a lie.

You all profess the wish to acquire esoteric knowledge, and some of you—those who believe in the blessed Masters—to win the regard of our Teachers. Know, then, Brothers, that they have regard only for such as square their behaviour with the rules. . . . The reputation of the Theosophical Society is in the keeping of each one of you, and as you regard or neglect it, so will it prosper.

[From the *Second Preliminary Memorandum* issued by H. P. B., April, 1890.]

E. S. T. S. Notice from H. P. B.

3. The only "orders" in Instructions which I issue in the U. S. are through Mr. William Q. Judge, or those which I myself sign my name to with my physical hand.

4. Any report or statement by any one of orders or instructions alleged to be by me in any other form than as stated in the foregoing paragraph are and shall be false; and any member acting on any other sort of order and without first sending the same to Mr. William Q. Judge, will be expelled from the Section.

5. I desire above all that the members of this Section shall exercise as much common-sense as they are capable of and that they shall avoid all dealing with astral messages, reports, spooks and the like until they shall have attained to the requisite knowledge and ability.

[From E. S. T. Notice of H. P. B., dated London, August 9, 1890.]

In answer to your letter I can only say as follows: If W. Q. Judge, the man who has done most for Theosophy in America, who has worked most unselfishly in your country, and has ever done the biddings of Master, the best he knew how, is left alone . . . . then I say—let them go! They are NO Theosophists; and if such a thing should happen, and Judge be left to fight his battles alone, then I shall bid all of them an eternal good-bye. I swear on MASTER'S holy name to shake off the dust of my feet from every one of them. . . . I am unable to realize that at the hour of trouble and supreme fight . . . . any *true* Theosophist should hesitate for one moment to back W. Q. J. *publicly* and lodge in his or her protest. Let them read Masters' letter in the [Second Preliminary Memo-

randum.] All that I said about W. Q. J. was from HIS words in HIS letter to me. . . . Do with this letter what you like. Show it to anyone you please as my firm determination. . . . H. P. B.

[From *Letters That Have Helped Me,* volume II.]

He *who does all and the best that he can* and knows how does ENOUGH for Them. This is *a message* for Judge. His *Path* begins to beat *The Theosophist* out of sight. It is most excellent. . . . *The Path* alone *is his certificate for him in Theosophy.*

W. Q. J. is the only man in the E. S. in whom I have confidence enough not to have extracted from him a pledge.

Judge . . . whom I trusted more perhaps than I did Olcott—or myself.

Master *wants* Judge elected for life, for reasons of his own—that's God's truth. . . . I trust *no one* any longer, save Judge, and Olcott perhaps.

May the Masters protect him. His ever and till and AFTER death.

Affairs and events may be turned off by unseen hands into such a groove that you will be unanimously elected for life. . . . Do you understand what it means? It means that, unless you consent, you force me *to a miserable* life and a MISERABLE DEATH, with the idea preying upon my mind that there is an end of Theosophy. That for several years I will not be able to help it on, and stir its course, because I will have to act in a body which will have to be assimilated to the *Nirmanakaya,* because even in occultism there are such things as a failure and a retardment and a misfit.

Once that the Masters have proclaimed your *Path* the *best,* the most *theosophical* of all theosophical publications, surely it is not to allow it to be rubbed out. . . . If your intuition does not whisper to you "IT IS SO," then that intuition must be wool-gathering. No, sir, the *Path* is too well, too *theosophically* edited for me to interfere.

I trust Judge more than anyone in the world. . . . He has numerous enemies who work against him underhand and openly too. . . .

[From a series of extracts from letters of H. P. B. to various recipients, published in the *Irish Theosophist* for June, 1895.]

KEEP THE LINK [the *Antaskarana*] UNBROKEN! DO NOT LET MY LAST INCARNATION BE A FAILURE.

[Certified as the last words of H. P. B., by the Minutes of the Council of the E. S. T., May 27, 1891.]

THE PATH OF DISCIPLESHIP

IT has been written that to know what a Disciple knows is one thing, but to be a Disciple is quite another. Disciples are not some people selected by a Guru, or Teacher, to the exclusion of all other people. In our day Disciples are those who elect to become so—sincere students who devote themselves to a teaching with such a degree of earnestness that, under the Law of their own being, they compel the attention of the Teacher of that teaching, and thus put themselves into a certain relation with that Teacher.

The Disciple may or may not be aware of the fact that he has become one. During the earlier stages of his discipleship he will rarely be aware even that the Teacher exists. The strength of the relationship between Disciple and teaching, and thus with the Teacher, varies directly with the devotion of the Disciple. This is not to be gauged by the degree of emotion displayed by the Disciple, nor by his so-called "love" for the teaching or the Teacher. It is expressed:

first, in the persistency of his efforts to study and understand the teaching;

second, in the earnestness of his attempts to impart that teaching, or make it available, to others;

third, by the intensity of his exertions to abandon his own personal ideas in regard to himself, the teaching, and others, and substitute therefor an *embodiment* of the teaching itself.

The attention of the student is first awakened by himself to the necessity of effort in the directions indicated, in the order set down above; but if any considerable degree of accomplishment is to be registered in department two, the Path indicated by department three must be entered. Indeed, nothing more than a mere intellectual dilettantism even in department one is possible without acceptation of, and efforts put forth along the lines indicated in departments two and three.

Recognition of the truth of the foregoing comes to the average student gradually. To some, however, it comes as an awakening, a *shock.* This is because such a moment has been faced in the past, in some prior incarnation when a choice was made—just as a choice has to be made in this one. The student sees, or vaguely senses, that a time for evaluations has arrived for him: he will go on, or he will remain where he already is. But the latter course is impossible, because nothing in Nature can stand still. It is go on, or *go back,* although but few recognize the necessity, either way. Most students elect to "stand still," and so begin to go back, finally dropping out of the ranks as the circumstances of life appear to compel events—it is the easiest way. Those who elect to go on, thereby and at the moment become Disciples. That is what is meant by the saying: Disciples elect themselves.

After the temporary elation that flows from the choice made—the "election"—what does the newly constituted Disciple confront? He confronts depression and discouragement: to put it more exactly, depression and discouragement confront *him*. For a time the joy of his definite acceptation of responsibilities enfolds and energizes him. He studies hard; he attends meetings, perhaps taking an active part in them; he "meditates" much; he experiences a sort of *personal* elevation arising from the correction of some small faults and a feeling that he is not as other men. He exudes an unconscious self-righteousness, proselytising unwisely and undiplomatically those whom he contacts in daily life, attacking other religions and philosophies, and "speaking out" heroically and with over-emphasis when silence would better serve his cause. He calls attention to his exertions. This phase lasts for a shorter or longer time, depending upon the individual Disciple—his nature, environment, the strength of his personality, his relations with other students. But sooner or later, if he is sincere and persistent, a vast and progressive discouragement comes on. The cause of this he attributes to others, to conditions, to anything but the true cause. But at last the overwhelming realization slowly dawns upon him that the cause of his depression is registered in—himself.

This phase of Discipleship may last for the remainder of the present incarnation. It does with some. It may last for a lesser time. The duration of the period of discouragement and depression is directly related to the degree of honesty the Disciple can bring to bear upon his situation, and to the growing clarity of his perceptions which result therefrom. But the metaphysical climate is very foggy. It will remain so until the causes of the depression experienced are sought out, analyzed, and a rectification set into motion. They are always *inside* the Disciple—never outside.

And if the fog is to be lifted he must *do something*. What form this action is to take must be discovered by the Disciple for himself; self-devised and self-induced exertions are the only ones that will raise him above his own miasmic creation, into the sunshine of peace and cheer and clear-seeing. How does a physical fog at last become dissipated? The winds scatter it and the sun soon burns it up. So only can the metaphysical fog of the Disciple be lifted: by the winds of self-induced and self-devised exertions, and the hot and burning power of the Warrior within, the metaphysical Sun—which is Himself.

It is like "lifting oneself by one's own boot-straps," for the power is exerted *from above*. But it can be done, because *it has been done by others*. Only because the Disciple has reached the stage where he recognizes that *others* have been, and passed on, will

ne be able to arouse that intensity of will to bestir himself from his despondency and burst the chrysalis of the *personal idea,* which is the fog-producing element. That is how other Disciples who have pursued and reached the end of the Path we are treading help us: *by impelling from above.* Thus all evolution is impelled and directed; and treading the Path by each Disciple is but a picture in small of the course of evolution in the large—an unfolding from within outwards, the evolution of Soul.

"Arouse, arouse within thyself the meaning of 'That thou art'." "Wherefore, O Arjuna, resolve to fight." "Fogs always lift." Such are some of the phrases, pregnant with meaning, that others down the ages, once Themselves Disciples, have left for us to lay hold of in this modern day, and make the rungs of a ladder on which we may climb to the free spaces. "What kind of a Hell do you think you are in? The corresponding Heaven is very near." "I think, Arjuna dear, that Ishwara is near, very near." So goes the teaching.

Therefore the battle-cry of the befogged Disciple in his struggle to arouse himself must be: WORK—WORK FOR OTHERS—WORK FOR OTHERS, WITH OTHERS. Says the mighty Krishna:

> "I am the origin of all; all things proceed from me; believing me to be thus, the wise gifted with spiritual wisdom worship me; their very hearts and minds are in me; enlightening one another and constantly speaking of me, they are full of enjoyment and satisfaction. To them thus always devoted to me, who worship me with love, I give that mental devotion by which they come to me. For them do I out of my compassion, standing within their hearts, destroy the darkness which springs from ignorance by the brilliant lamp of spiritual discernment."

Nobody ever traverses the Path completely alone. Nobody ever emerges above the fog alone. Help is needed—companions to hail and be hailed by—not now seen clearly perhaps because of present darkness, but sensed, heard, felt, and partially understood. Now we see but the masks, the personalities. Bright and shining being are within.

We have no Companions at present? We are standing all alone? Let those who think so wake up and look about them. Who are these other divine fragments which surround us and form the race to which we belong? Perhaps directly beside us is another struggling unit like ourselves—perhaps not. But let us be assured: if we will make ourselves ready, if we make the intense effort with the true motive of *helping the others,* Companions will inevitably be found.

Then will the words of Krishna be justified in our present lives: "enlightening one another and constantly speaking of me, they are full of enjoyment and satisfaction."

Then will the depression and discouragement fade away.

Follows a tremendous busy-ness for the Disciple; expressed in terms of devotion. But this devotion is of a deeper kind than was the devotion evidenced by himself when first he entered, all unaware perhaps, the Path of Discipleship. In fact, the order is now *reversed*. This real devotion is now expressed:

first, by the intensity of his exertions to abandon his own personal ideas in regard to himself, the teaching, and others, and substitute therefor an *embodiment* of the teaching itself;

second, in the earnestness of his attempts to impart that teaching, or make it available to others;

third, in the persistency of his efforts to study and understand the teaching.

But now there are no separate "departments," as there were in that former day: department one includes departments two and three; department two includes departments one and three; department three includes departments one and two. They are all ONE, and coincident—not consecutive. And the Disciple is one with them, for they are his life.

Such is the Path of Discipleship, leading through the teaching to the Teacher. Its reality is a fact in Nature. Nobody ever passed that way without bitter complaint. To traverse it is to become a Christ, and One with many Christs.

"The future then, for each, will come from each present moment. As we use the moment so we shift the future up or down for good or ill; for the future being only a word for the present—not yet come—we have to see to the present more than all. If the present is full of doubt or vacillation, so will be the future; if full of confidence, calmness, hope, courage and intelligence, thus also will be the future."

"Enter the Path! There is no grief like Hate!
No pains like passions, no deceit like sense!
Enter the Path! far hath he gone whose foot
Treads down one fond offence.

"Enter the Path! There spring the healing streams
Quenching all thirst! there bloom th' immortal flowers
Carpeting all the way with joy! there throng
Swiftest and sweetest hours!"

OMNIPRESENT LIFE

We all live in the presence of life, in the presence of intelligence, in the presence of spirit, so that if a man were to flee to the most desolate place on earth, he would not be alone, but in the midst of an all-embracing Presence.

STUDIES IN THE SECRET DOCTRINE

V

Archetypal Knowledge

IN the preceding studies we have tried to present certain definite ideas: first, that Absolute Knowledge is a condition or a state which actually exists and is designated the world of Noumena, in contradistinction to the relative knowledge, which is the world of phenomena. Therefore, Absolute Knowledge exists everywhere, as the hidden soul of every phenomenon.

Next, we tried to show the triple aspect of this Absolute Knowledge or the World of Noumena. The World in the Mind of the Deity; Maya produced through Shakti by Ishvara; Son begotten in the primal womb of Mother Wisdom by the Father; other expressions were used and an attempt was made to show the triple aspect of Absolute Knowledge.

To understand a little more accurately and a little more fully this triple aspect, let us point to the threefold relationship of Sophia, as daughter, wife and mother,[1]—"the one instrument with which the Logos [Deity] works."[2] Sophia, like Eve, is the daughter of Adam, having been formed from his rib; not satisfied with that, she becomes his wife and the mother of his progeny. Sophia is the daughter of the One Knower, Ishvara; as His consort she is the Shakti-power, Daiviprakriti, the Light of Knowledge; the Knower and the Knowledge beget the Word to be known. Thus the Knower—Knowledge—Known; the Teacher, Teaching, Taught, are three in one. In Brahmanical tradition we are told that Gayatri is the mother of the Vedas, and in the *Gita* Shri Krishna says that He is the Pranava (the sacred word, Aum) in all the Vedas. The single syllable Aum becomes the metre Gayatri and her progeny are the Four Gospels, called Vedas in Brahamanical lore.

In the Avesta, the Ahuna-vairya, the twenty-one word prayer, is the same as Gayatri, which Zarathustra, the prophet, uses to overthrow Ahriman or Angra-mainyu, and it is said to be the Word proclaimed by Mazda.

Thirdly, we spoke in our last study of the two worlds of Noumena and of Archetypes, and hinted at the natural conclusion to be drawn of the existence of the two types of Absolute Knowledge—Noumenal and Archetypal. In other words, Absolute Knowledge has a double aspect. Just as in the Noumenal world ideas exist in

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[1]Cf. *Secret Doctrine,* Vol. I, p. 136.
[2]*Secret Doctrine,* Vol. I, p. 137.

the mind of the Deity which at a later stage of the manifesting-process are built into the model-archetypal world, so also Sophia, who ever exists everywhere, is transformed into Theosophy, or Wisdom-Religion, or Gnosis. In its aspect of Noumenal Knowledge, it is ever present everywhere; at all points of space and at each moment of time it exists, the soul of every body, the energy of every force, the life of every form. Its manifestation as a synthetic system of learning is an incarnation of Noumenal Knowledge, which may be named Archetypal Knowledge; and this latter is Theosophy—the Wisdom-Religion, Gnosis.

Paul, in his first Epistle to the Corinthians, draws a distinction between "enticing words of man's wisdom" and the "wisdom among them that are perfect" and the latter is called "the hidden wisdom which *God ordained before the world.*"[1] Here we have the difference pointed out between Absolute and Relative Knowledge.

In the early Christian church much wrangling took place about the masculine and feminine aspect of Wisdom. Sophia and Gnosis are a pair and they are sometimes mistaken for synonyms, at others, for antonyms; votaries of the rival sects of the Female Logos, Sophia, and of the Male Logos, Christ, fought like their brothers of India, who quarreled about the superior nature of the masculine Shiva and the feminine Shakti. Thus in *Proverbs* (9:4-5) the Hebrew Sophia says to "him that wanteth understanding"—"Come eat of my bread and drink of the wine which I have mingled," which in the New Testament are made the gifts of Christ to his apostle-disciples.

H. P. B. defines Sophia as "Universal Mind" and "Wisdom,"[2] while Gnosis is "Spiritual and Sacred Knowledge, the *Gupta Vidya* of the Hindus."[3]

Thus we have the "enticing words,"—relative knowledge; Sophia,—Noumenal Knowledge, and Gnosis,—Archetypal Knowledge.

In Brahamanical esotericism four terms are used, Avidya, Apara Vidya, Para Vidya and Gupta Vidya. Their translated equivalents are Nescience, Lower Knowledge, Higher Knowledge and Secret Knowledge. A score of other Vidyas or branches of knowledge are spoken of, but all of them can be classified under these four main headings. Avidya has been a stumbling block for students of Indian philosophy. Avidya is knowledge of the non-existent non-self and thus understood as a synonym of Maya becomes "Agnosticism and Nescience rather than ignorance."[4] An agnostic is not an ignoramus, but his knowledge is not Gnosis and hence illusory.

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[1] *I Corinthians:* 2, 7.
[2] *Theosophical Glossary,* p. 305.
[3] *Ibid.,* p. 129.
[4] *Secret Doctrine,* Vol. I, p. 7.

Death is the loss of the knowledge of our unity with the Universal Consciousness and is produced by this Avidya—Knowledge of the non-existent non-self. All materialists in this sense are dead, as H. P. B. points out. They may be described as breaking up (or having completed that process) their spiritual unit of self-consciousness into numerous units, not self-consciousness. Denying the existence of the Soul, they assert the existence of diversified material organisms as the Self. *Isavasya-opanishad* speaks of overcoming death by Avidya, provided Vidya is made use of at the same time,[1] and therein confirms one of the very mysterious teachings of the *Secret Doctrine* and the *Voice of the Silence, viz.,* the connection of the spiritual man with the physical man in the treading of the Path recommended in the second of the fragments of the latter.

Let us turn our attention to the pair of Para and Apara Vidyas of which the *Mundakopanishad*[2] speaks. Apara Vidya or the Lower Knowledge contains "the four Vedas, the Sciences of phonetics, ritual, grammar, philosophy, metrics and astrology." The Higher Knowledge is "that by which the Imperishable Akshara is realized." Akshara is the syllable Aum—the Pranava—the Sacred Word, "by taking refuge in it the Gods became immortal and fearless."[3]

From this it will become clear that Para Vidya, the Higher Knowledge is the Noumenal aspect of the Absolute Knowledge about which we have been writing. The Apara Vidya, the lower, is the relative knowledge. Remains Gupta Vidya—the secret or esoteric Knowledge,—that is the Archetypal aspect of Absolute Knowledge or Wisdom-Religion which we call Theosophy.

Thus it will be seen that Sophia and Gnosis, Para Vidya and Gupta Vidya have been often misunderstood. They are closely allied and yet they are distinct; hence the same names and titles have been interchangeably used for both of them. Bearing this in mind, let the student proceed with his enquiry.

Sophia, the Mother-Wisdom, has seven sons or a sevenfold reflection in manifestation. She is "the mother of the seven planetary powers."[4] In ancient and occult astrology she is the mother[5] of Kanya, the Virgin, whose progeny are the six Forces of the six Hierarchies, "synthesized by their Primary, the seventh, who personify the Fifth Principle of Cosmic Nature, or of the 'Mother' in its Mystical Sense."[6] The six schools of Indian philosophy (Shat-Darshanani) and the six systems of Indian science (Shad-An-

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[1] *Isavasyaopanishad,* 11.
[2] *Mundakopanishad,* I. 4-5.
[3] *Chhandagyaopanishad,* I. 4-4.
[4] *Secret Doctrine,* Vol. I, p. 72 Cf. "Seven Sons of the divine Sophia" in *Ibid.,* p. 430.
[5] Sometimes referred to as Uma-Kanya, the Virgin of Light, or better, Virgin-Light.
[6] *Secret Doctrine,* Vol. I, p. 293.

ganani) are the phenomenal manifestations of Absolute Knowledge The six are the progeny of the Invisible Mother. The triple mani festation of each of these six manifestations of Sophia forms th subject of the eighteen discourses of the *Bhagavad-Gita;* the Grea War on Kurukshetra lasted for eighteen days and the contendin armies were divided into eighteen army corps; its description in th *Mahabharata* takes eighteen parvas or volumes.

The knowledge of the phenomenal universe in reference to it origin, evolution and disintegration is the lower Knowledge (Apar Vidya)[1] the Realization of the Self as the one and only Knower i the Higher Wisdom (Para Vidya)—the Way from the former t the latter is the Gupta Vidya, the Secret Path. The Indian *Upani shads* deal with the Higher Wisdom (Para Vidya) and they ar said to attain "the conquest of ignorance by the revelation of *secret spiritual* knowledge." Let it be clearly understood that the Gupta Vidya, the Secret and Sacred Knowledge of the Spirit, is absent i the pages of the "priceless thesaurus" and "require now the addi tional possession of a Master-key to enable the student to get a their full meaning."[2] Adds the *Secret Doctrine:* "They CON TAIN *the beginning and the end of all human knowledge, but the have now ceased to* REVEAL *it,* since the day of Buddha." (Vol ume I, p. 270.)

Though the secret and spiritual Knowledge is not "revealed," it has not ceased to exist.

Gupta Vidya, the Secret Knowledge that leads to Para Vidya, i like the way to Mount Everest; the latter in all its beauty, grandeu and dignity causes awe and reverence in mortal minds and inspire the few earnest hearts to the perilous adventure of climbing it steep ascents, the necessary knowledge whereof is lost. Thus Par Vidya, the Knowledge of the Self, stands guard over all arts, sci ences, philosophies and religions, but the hazardous journey to Self Realization is only accomplished by the daring soul who wills t seek the Hidden Light and, having sought, knows the Secret Art Shiva, the patron-saint of Yogis and Sannyasis, is supposed to b sitting in silent tapas in company of His consort, Shakti-Parvati on Mount Kailasa (Heaven); children of mortality behold the pic ture of the Couple in awesome dread, as for them Shiva is th destroyer, and they make obeisance to Him from the far distanc which separates their earth from His high heaven. The immorta sons of Yoga, however, confident of their soul-strength and bent o reaching Home where the parents dwell in eternal felicity, haste and climb the steep ascents.

Thus it will be perceived that, like Absolute Knowledge, Rela

[1]Cf. *Mundakopanishad,* I, 4-5.
[2]*Secret Doctrine,* Vol. I, p. 269.

tive Knowledge also is twofold; Noumenal and Archetypal are the aspects of the former; the phenomenal which is the reflection of the Noumenal and the definite types of learning which emanate from the Archetypal is the first aspect of Relative Knowledge, Avidya or Agnosticism being the second.

Perhaps it will be a help for some to approach the problem in terms of our human constitution.

Noumenal Knowledge is Atma—Para Vidya.

Archetypal Knowledge is Buddhi—Gupta Vidya.

Typal Knowledge is Manas—Apara Vidya.

Nescience or No-Knowledge is the lower Quaternary—Avidya.

Here, too, "mind is the slayer of the Real." It is the fall of Apara Vidya into the abyss of separation, instead of remaining faithful to its parent-source of Absolute Knowledge.

Four Vedas and six Vedangas (limbs of the Vedas) make the perfect number ten, and they constitute Apara-Vidya, the Lower Knowledge as shown by the above quotation of the *Mundakopanishad.* These ten are organized orifices in the body of Akshara—the Imperishable Aum; the substance composing that body is manasic or mahatic.

The Brahamanical system further lays down six additional limbs (shad-upangani) of the Vedas which are designated the six points of view (shat-darshanani) ordinarily known as the six schools of Indian philosophy.

Apara Vidya contacts the Gupta Vidya by its additional, inner limbs. Its six primary limbs (quoted above) correspond to the five senses with the lower mind as the sixth, which are all turned to "This"—the world without. Its six additional or inner limbs are the six outlooks of the Higher Mind—East, West, South, North, Nadir and Zenith, in the directions of "That"—the Imperishable Akshara. The last of these six inner limbs is Vedanta—the end of Knowledge. The world-famous *Upanishads* belong to these inner limbs of the Vedas.

Thus these six schools constitute a bridge between Apara Vidya (of which they are a part) and Gupta Vidya—between Manas (of which Manas Taijasi is an aspect) and Buddhi. These six inner limbs may be profitably compared to "the spiritual efflorescence of *"Manas"* spoken of in the *Secret Doctrine,* which uniting with Buddhi makes Manas spiritual.[1]

But what has all this to do with our approach to Theosophy? the reader may well ask. Let him note that the Brahmanical esoteric tradition, however curtailed, distorted out of shape, and even corrupted in a great measure has left enough material for us to

[1]*Secret Doctrine,* Vol. II, p. 230.

understand universal facts known to the entire ancient world. The teaching about the Four Vidyas prevailed everywhere in the days of yore and if we have utilized the Brahamanical aspect of it we have done so because the *Secret Doctrine* has adopted it.[1]

Theosophy is neither the Vedanta of the Hindus, nor the teachings of the *Upanishads* and other writings of the six schools of Indian philosophy. Theosophical views, teachings and ideas may be, nay, will be found in these, as also in the Vedas and its six outer or primary limbs; but so will they be found in the Egyptian Puranas known as the Book of the Dead, or in the Greek Itihasas of Iliad and Odyssey, or in the Hebraic Smriti of Moses. But in all these which exist everywhere as Apara Vidya, lower knowledge, distortions and corruptions abound; not only has Avidya-Agnosticism made inroads in Apara Vidya, but priest-craft has attacked it, making it worse than useless—maleficent.

In the modern world, therefore, Theosophy comes as a body of teaching which is beyond the Apara Vidya, which is first of the chapters of Gupta Vidya and which cannot be found in full anywhere. The Message of H. P. Blavatsky constitutes that first chapter; "however incomplete and feeble as an exposition" it may be, however inadequate the daring attempt to write it in a human language,—that Message *is* the first of the seven chapters of the Esoteric Science—Gupta Vidya—of which its bearer says this:

> "As a whole, neither the foregoing nor what follows can be found in full anywhere. It is not taught in any of the six Indian schools of philosophy, for it pertains to their synthesis—the seventh, which is the Occult doctrine. It is not traced on any crumbling papyrus of Egypt, nor is it any longer graven on Assyrian tile or granite wall. The Books of the *Vedanta* (the last word of human knowledge) give out but the metaphysical aspect of this world-Cosmogony; and their priceless thesaurus, the *Upanishads*—*Upa-ni-shad* being a compound word meaning 'the conquest of ignorance by the revelation of *secret, spiritual* knowledge'—require now the additional possession of a Master-key to enable the student to get at their full meaning. The reason for this I venture to state here as I learned it from a Master." (Volume I, p. 269.)

Scepticism and superstition alike are the fruits of corruption of the Apara Vidya, the lower knowledge, whose thread of life Gupta Vidya, connected it to its Spirit, Para Vidya, in the days of yore. The eternal enemy of the Wisdom—human credulity and its progeny, priest-craft—ever cut that thread of life, begetting death, and, to perpetuate themselves, vitalize the corpse and call it angel and God. Says the *Secret Doctrine:*

> " . . . all exoteric religions [can] be shown the falsified copies of the esoteric teaching. It is the priesthood which has to be held responsible for the reaction in favour of materialism of our day. It is by worshiping

[1]See *Secret Doctrine,* Vol. I, pp. 269 to 272.

and enforcing on the masses the worship of the shells—personified for purposes of allegory—of pagan ideals, that the latest exoteric religion has made of Western lands a Pandemonium, in which the higher classes worship the golden calf, and the lower and ignorant masses are made to worship an idol with feet of clay." (Volume I, p. 578.)

And again it speaks of how the Rays of Gupta Vidya

"became necessarily weakened as they were diffused and shed upon an uncongenial, because too material soil. With the masses they degenerated into Sorcery, taking later on the shape of exoteric religions, of idolatry full of superstitions, and man-, or hero-worship." (Volume II, p. 281.)

and refers to the "systematic persecution of the Prophets of the Right Path by those of the Left" and adds:

"The latter, having inaugurated the birth and evolution of the sacerdotal castes, have finally led the world into all these exoteric religions, invented to satisfy the depraved tastes of the *'hoi polloi'* and the ignorant for ritualistic pomp and the materialization of the ever-immaterial and Unknowable Principle." (Volume II, p. 503.)

In none of the exoteric religious philosophies, much less in creeds and less still in priest-ridden places of worship is to be found the pristine Light of Wisdom which can illumine the mind of man, transforming it into Manas-Taijasi. In East and West alike corruption prevails, expressing itself in scientific scepticism, religious superstition, and the strange mixture of blind faith and false learning which gives birth to hydra-headed Psychism.

The approach to Theosophy, in this day and generation, has to be, therefore, through the clear Message of our era. Once its great Teachings are grasped, religions, sciences, arts and philosophies, show forth the grandeur of what is truly good and beautiful in all of them. Theosophy provides the common basis which unifies them all and co-ordinates what seems contradictory in each.

AMONG FRIENDS

"THE obstacles to building up a good, solid, self-supporting, Theosophically sound and sane Lodge of students are almost insuperable, in these days of psychological unrest," pronounced the Judge with a tone that sounded as final and unanswerable as the closing of a door.

"But it *can* be done," retorted Pilgrim, with a kindling smile. "It has been done—is *being* done right now in several American cities. The next few years will show fulfilment, as 'come ye out from among them' becomes in this cycle a matter of history."

The Friends were gathered about a tea-table, for the good old custom of a bit of recess in mid-afternoon still obtains in some momentarily protected eddies of today's rushing current of the stream of human life, even in our greatest city. Present were students from Canada, from our American Middle West, from California, England, Europe, the Orient, as well as a sprinkling of New Yorkers, who had dropped in between engagements—everybody is perpetually "on the run," be it understood, in the great city, though not so tremendously much seems actually to get itself done.

"Even our own Members will not support Theosophy where I come from," remarked Mr. Middle West resignedly. "Indeed," he continued sarcastically, "our townspeople will not support their churches, and they get out so little evenings, except to the movies, that the churches are giving up their Sunday evening meetings. We've cut them out ourselves and our Lodge rooms are closed all day Sundays."

"Well, folks won't come to hear just Theosophy any more," said his wife, picking up the sad, sad tale where her devoted husband had laid it down. "They're interested only when some certain person lectures. Oh, you don't realize, our city is *different* from any other city," she concluded, with a sigh.

"Every city has a soul of its own—its own culture," remarked the European. "You have to discover what it is, and adapt your *expression* of Theosophy to that."

"Well, New York isn't like Los Angeles," interrupted a sprightly young New York matron. "There are too many 'temptations,' shall I call them, in the way of people's attending meetings regularly. They just *can't* make them. For instance, you have Opera there maybe for one week in a season"—a pitying smile went with this—"and here is the home of the Opera, and we have it for weeks. Then occasionally a musician visits you and you have a bar or two of music, while here there are recitals and concerts by musicians of real genius almost every afternoon and evening in

the week. Again, there is the theatre," she add deprecatingly. "There in Los Angeles in the course of a season maybe three or four good plays are to be seen; here thirty or forty are being acted all the time, with *premieres* almost every week. I tell you, there are too many 'temptations' here in New York—you can hardly expect to get many students to come to all your meetings all the time."

"They seem to find plenty to do up our way," said the lady from Canada modestly. "But quite a few steady attendants at meetings form a nucleus which brings out good audiences Sunday nights. Of course, we work along more literary and psychological lines than you evidently do in Los Angeles," she explained, with an air that was a wee bit superior, perhaps.

"Well, the West is the West," admitted Los Angeles gravely. "But do you realize that Los Angeles isn't really the 'West' at all, but a vast hodge-podge of humanity: a boiling-pot of folks from New York, New England, the Middle West, the South, Canada—and all the rest. If they can stand and thrive under 'straight, old-fashioned' Theosophy, polyglot New York ought to be able to endure at least *some* of it."

"Yes, that is so," agreed the European, "but we must find the soul and culture of New York, and work out such expressions of true Theosophy that the people may be reached—and held. So many artists, musicians and literary people here, you know, for whom the Truth would do so much—and who could do so much for it—they must be reached."

"Oh, you geese!" chaffed the Lady from England—on her way home from the Orient *via* America—"*every* place is 'different' if you believe what the natives tell you," and her merry, infectious laugh rang pleasantly out—so everybody else had to laugh or smile in sympathy with it. "If my travels have taught me any one thing, it is the truth of Kipling's saying that 'Judy O'Grady and the Colonel's Lady are women under their skin'."

"Exactly," agreed the Oriental, absent-mindedly dropping a third lump of sugar into his teacup. "You will be interested, as I was, in learning just what New Yorkers, for instance, are invited to support along 'religious' lines week after week, and how the general national trends of human desires supply themselves in the metropolis. Here is one of the Saturday evening papers, famous—or otherwise—for its 'Religious Notices,' both quantity and quality. Let us review:

"The first advertisment is that of a 'Psychologist,' not unknown on the Pacific Coast for the past fifteen years, and carries his picture—very bearded and 'professional.' Directly below it 'America's Foremost Psychic' blazons her name in connection with 'wonderful

lectures under inspiration.' Follows 'Chinatown—the Rescue Mission' with 'wide awake gospel,' and another mission advertising a Sunday afternoon service. Next appears a lecture on 'The Abundant Life,' by a gentleman from the South, in a hotel ballroom; an announcement of a 'Gospel Tabernacle,' just above the notice of a 'Phrenological Institute.' 'An Oldtime Religion Bible Conference' next uses large space, followed by a lady employing the headline 'Scientific Right Thinking' and announcing a lecture, 'How to Win.' The 'Religious Notices' fairly crowd and jostle one another. One sees such headlines as: 'Five Points Mission—Dinner Baskets,' 'Literary Vespers', 'Metropolitan Tabernacle,' 'Joyous Thanks-Living,' 'Church of the Healing Christ,' 'Mental Telepathy,' 'Daily Healing Meeting,' 'Use Suggestion during Sleep for Success and Health,' 'Applied Psychology,' 'Occultism, Meditation, Healing'—a small advertisement but it ought to catch them all —'School of the Builders,' 'League for the Larger Life,' 'Esoteric Astrology,' 'Let Go and Let God do His Good,' (please don't repeat that too fast!)—'Concentration and Prosperity,' 'Thanks Living,' 'Suggestive Therapy,' 'There is no Death,' 'Divine Supply,' 'Glad Tidings Tabernacle,' 'Come and Bring the Sick'—this last being evangelistic meetings telling how sins may be forgiven and the sick healed, and naming fifty-two diseases and human ills ranging all the way from broken arches to deafness.

"Practically all the Protestant religious sects are represented in the church announcements, as well as the Jewish and the Christian Science. There are thirty-four Spiritualistic advertisements, many of them offering healing as well as other things.

"Four Theosophical meetings are advertised for Sunday evening. Subjects given are: 'New Psychology and Theosophy,' by a 'distinguished French psychologist,' 'Gifts of Healing—Old and New,' 'Causes for Rebirth,' and 'The Brotherhood To Be.'

"In all there are 153 'Religious Notices' appearing on this page, included in which are several large announcements in which various churches of the same persuasion combine.

"Yes, New York has its own Soul and its own Culture! But can it be that its 'Religious Notices' give the clue to them?"

"In every major American city," remarked Los Angeles during the pause that followed this review, "we will find a similar Saturday night page of advertisements, giving the morrow's 'religious menu.' Order what you like!" he added, with a chuckle, looking up at the Judge who was solemnly shaking his head.

"And it's the same, proportionately of course. in England," said our merry traveling lady, delightedly.

"Your great American Showman declared that the people love to be humbugged, didn't he?" asked Pilgrim blandly. "And his

was an outstanding success," he added, " a money success. I mean."

"Well, what's the answer?" asked Middle West, slangily. His air of weariness and resignation had fallen away somehow. Be it noted also that Mrs. Middle West had laid aside her sighing and there was a glint of resolution in her eye.

"The 'answer' is this," returned Pilgrim spiritedly: "It doesn't make any difference *where* you are, or what the 'conditions' are, if those who voluntarily assume responsibility for Theosophical work *themselves* retain their enthusiasm and refuse to become discouraged at the seeming lack of public response to their efforts to 'disseminate the Fundamental Principles of the philosophy of Theosophy,' the response *will* manifest. Good solid students will develop, who are not looking for the so-called 'psychic' soup being ladled out in some quarters under the name 'Theosophy;' who are interested in learning and applying *Theosophy itself,* regardless of the personality which happens to present itself on any particular evening or evenings. It is from such students that Lodges which *endure* are formed, and out of which in the progress of time and events those stable and sensible students will pass to new centres and cities where similar *living* Lodges of *living* Theosophists will be built up."

"Why, anything that is worth having takes a long time, patience and persistence to acquire," declared Mr. Middle West, as if he had made a discovery.

"I told you so," said his wife—and then everybody laughed, including the European.

"After all," he remarked, when the merriment had subsided, "the soul of one city is very much like the soul of every other city. They all rest in the One, from which such vitality as they have is drawn. To adapt the *expression* of Theosophy to the needs of those we would help is wise, I still think; but one should be very sure that it is Theosophy that is expressed. 'What is the answer' to that, as our friend would phrase it? *Study* is the answer."

"And study is the great *energizer,* the great renewer of enthusiasm for us all," said Pilgrim earnestly. "To work, to have patience, *to study in order to be able to work*—that is the great and *certain* method. Well, let us go at it," he added as he rose and laid down his teacup.

And the afternoon "Recess" was over for that day.

INITIATES AND INITIATION*

IV

PAUL declares that: "According to the grace of God which is given unto me, as a wise *master-builder,* I have laid the foundation." (1 Corin. 11, 10.) This expression, master-builder, used only *once* in the whole *Bible,* and by Paul, may be considered as a whole revelation. In the Mysteries the third part of the sacred rites was called *Epopteia,* or revelation, reception into the secrets. In substance, it means that stage of divine clairvoyance when everything pertaining to this earth disappears, and earthly sight is paralyzed, and the soul is united free and pure with its Spirit, or God.

The word *epopteia* is a compound one, having the meaning of to look, or an overseer, an inspector—also used for a master-builder. The title of master-mason, in Freemasonry, is derived from this in the sense used in the Mysteries. Therefore when Paul entitles himself a "master-builder" he is using a word pre-eminently kabalistic, theurgic, and masonic, and one which no other apostle uses. He thus declares himself an *adept,* having the right to *initiate* others.

The Initiates in India say that it is the Brahman, the Twice-born, who rules the Gods or Devas; and Paul repeated it in his *Epistle to the Corinthians:* Know ye not that we (the Initiates) shall judge angels? (I, vi:3.)

"We speak wisdom," says Paul, "among them that are perfect," (or initiated).

In the Eleusinian and other Mysteries the participants were always divided into two classes, the *neophytes* and the *perfect.* The former were sometimes admitted to the preliminary initiation: the dramatic performance of Ceres, or the soul, descending to Hades. This descent to Hades signified the inevitable fate of each soul to be united for a time with a terrestrial body. This union, or dark prospect for the soul to find itself within the dark tenement of a body, was considered by all the ancient philosophers and is even by the modern Buddhists, as a punishment. But it was given only to the *"perfect"* to enjoy and learn the Mysteries of the divine *Elysium,* the celestial abode of the blessed; this Elysium being unquestionably the same as the "Kingdom of Heaven." To contradict or reject the above would be merely to shut one's eyes to the truth.

Alone, among the Apostles of Western religion, Paul seems to have fathomed—if not actually revealed—the archaic mystery of the cross.

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*Collated from *Isis Unveiled* and *The Secret Doctrine.*

Isarim, an Initiate, is said to have found at Hebron, on the *dead body* of Hermes, the well-known Smaragdine Tablet, which, it is said, contained the essence of Hermetic Wisdom. Upon it were traced, among others, the sentences:

Separate the earth from the fire, the subtile from the gross . . .

Ascend . . . from the earth to heaven and then descend again to earth. The *riddle* of the cross is contained in these words, and its double mystery is solved—to the Occultist.

Verily, may the cross be traced back into the very depths of the unfathomable archaic ages! Its mystery deepens rather than clears, as we find it on the statues of Easter Island, in old Egypt, in Central Asia, engraved on rocks as the Tau and Svastika, in pre-Christian Scandinavia, everywhere!

"To crucify before (not against) the Sun" is a phrase used of Initiation. It comes from Egypt, and primarily from India. The enigma can be unriddled only by searching for its key in the Mysteries of Initiation. The Initiated Adept, who had successfully passed through all the trials, was *attached,* not *nailed,* but simply tied on a couch in the form of a Tau, in Egypt, of a Svastika without the four additional prolongations in India, plunged in a deep sleep—the "Sleep of Siloam," as it is called to this day among the Initiates in Asia Minor, in Syria, and even higher Egypt. He was allowed to remain in this state for three days and three nights, during which time his Spiritual Ego was said to "confabulate" with the "Gods," descend into Hades, Amenti, or Patala—according to the country—and do works of charity to the invisible Beings, whether Souls of men or Elemental Spirits; his body remaining all the time in a temple crypt or subterranean cave. In Egypt it was placed in the Sarcophagus in the King's Chamber of the Pyramid of Cheops, and carried during the night of the approaching third day to the entrance of a gallery, where at a certain hour the beams of the rising Sun struck full on the face of the entranced Candidate, who awoke to be initiated by Osiris and Thoth, the God of Wisdom.

Let the reader who doubts the statement consult the Hebrew originals before he denies. Let him turn to some most suggestive Egyptian *bas reliefs.* One especially from the temple of Philæ represents a *scene of initiation.* Two God-Hierophants, one with the head of a hawk (the Sun), the other ibis-headed (Mercury, Thoth, the God of Wisdom and Secret Learning, the assessor of Osiris-Sun), are standing over the body of a Candidate just initiated. They are in the act of pouring on his head a double stream of "water" (the Water of Life and of New-Birth), the streams being interlaced in the shape of a cross and full of small ansated crosses. This is allegorical of the awakening of the Candidate who is now an Initiate, when the beams of the morning Sun, Osiris,

strike the crown of his head; his entranced body being placed on its wooden Tau so as to receive the rays. Then appeared the Hierophant-Initiators, and the sacramental words were pronounced, ostensibly to the Sun-Osiris, in reality to the Spirit-Sun within, enlightening the newly-born man.

Let the reader meditate on the connection of the Sun with the cross from the highest antiquity, in both the generative and spiritually regenerative capacities. Let him examine the tomb of Bait-Oxly, in the reign of Ramses II, where he will find the crosses in every shape and position; as also on the throne of that sovereign, and finally on a fragment representing the adoration of Bakhan-Alearé, from the Hall of the ancestors of Totmes III, now preserved in the National Library of Paris. In this extraordinary sculpture and painting one sees the disk of the Sun beaming upon an ansated cross placed upon a cross of which those of the Calvary are perfect copies. The ancient Mss. mention these as the "hard couches of those who were in (spiritual) travail, the *act of giving birth to themselves.*" A quantity of such cruciform "couches," on which the Candidate, thrown into a dead trance at the end of his supreme Initiation, was placed and secured, were found in the underground halls of the Egyptian Temples after their destruction. The worthy and holy Fathers of the Cyril and Theophilus types used them freely, believing they had been brought and concealed there by some new converts. Alone Origen, and after him Clemens Alexandrinus and other ex-initiates, knew better. But they preferred to keep silent.

Again, let the reader read the Hindu "fables," as the Orientalists call them, and remember the allegory of Vishvakarma, the Creative Power, the Great Architect of the World, called in the *Rig Veda* the "All-seeing God," who "sacrifices himself to himself." The Spiritual Ego of mortals are his own essence, *one with him,* therefore. Remember that he is called Deva-vardhika, the "Builder of the Gods," and that it is he who ties the Sun, Surya, his son-in-law, on his lathe—in the exoteric allegory, but on the Svastika, in Esoteric tradition, for on Earth he is the Hierophant—Initiator—and cuts away a portion of his brightness. Vishvarkarma, remember again, is the son of Yoga-siddha, *i. e.,* the holy power of Yoga, and the fabricator of the "fiery weapon," the magic Agneyastra.

The primordial system, the double glyph that underlies the idea of the cross, is not of "human invention," for Cosmic Ideation and the spiritual representation of the Divine Ego-man are at its basis. Later it expanded into the beautiful idea adopted by, and represented in, the Mysteries, that of regenerated man, the mortal, who, by crucifying the man of flesh and his passions on the Procrustean bed of torture, became reborn as an Immortal. Leaving the body,

the animal-man, behind him, tied on the Cross of Initiation like an empty chrysalis, the Ego-soul became as free as a butterfly.

Long before the cross or its sign were adopted as symbols of Christianity the sign of the cross was used as a mark of recognition among Adepts and Neophytes, the latter being called Chrests—from Chrestos, the man of tribulation and sorrow.

The sign of the cross adopted by the Latin Church was *phallic* from the beginning, while that of the Greeks was the cross of the Neophytes, the Chrestoi.

The Svastika is always placed—as the ansated cross was in Egypt—on the breast of the defunct Mystics. It is found on the heart of the images and statues of Buddha, in Tibet and Mongolia. It is the *seal* placed also on the hearts of the living Initiates, burnt into the flesh forever with some. This, because they have to keep these truths inviolate and intact, in eternal silence and secrecy to the day they are perceived and read by their chosen successors—new Initiates—"worthy of being entrusted with the ten thousand perfections."

Homely Hints

We sometimes—perhaps often—feel our weakness, as we think. But the weakness is not that of our real Selves, the inner Man, but of that which we have leaned upon, the *false ego*. If we remember that we are working with a portion of our powers now, that portion which needs exercise and proper direction, in order to assimilate *it* with what we really know and are, we will feel more content to await the full blossoming. The point of view from which we regard things determines the kind and quality of action. The keeping in mind that the Masters are not only Ideals, but *Facts,* and that all that H.P.B. and W.Q.J. have written about Them was for our help and encouragement in the struggles that must be ours brings us closer to Them—makes us strong with the power that flows from such reliance. —R. C.

EAST AND WEST

THE name of Romain Rolland will go down in history as that of the Frenchman, one of the very few, who true to his spiritual vision spoke fearlessly words of power on behalf of True Peace in the midst of carnage and war. We have before us the translation of his remarkable Introduction to the French Edition of Ananda Coomaraswami's book, *The Dance of Siva,* in which Romain Rolland pleads with the West to learn from Asia. With an artist's passion this great publicist appeals for Theosophical ideals and a Theosophical attitude by the West towards the culture of the ancient East. We quote some of M. Rolland's statements, for the translation of which we are indebted to the *Calcutta Modern Review:*

To some of us in Europe, the civilization of the West has come to be no longer sufficient or satisfying. Children of the West, dissatisfied with the genius of the West, we now find ourselves all alone straightened into a corner in our ancient home, and without in any way disparaging or disowning the finish, the brilliance and the heroic energy of a course of thought which conquered and dominated the world for more than two thousand years, we have nevertheless been obliged to admit its insufficiencies and its shallow pride. We, therefore, are some who cast hopeful glances towards Asia.

Asia, the great land, of which Europe is but a peninsula, the van-guard of the army, the prow or rostrum, so to speak, of the heavy ship, weighted with the treasures of age-old wisdom. It is from Asia that our gods and our ideas have come down to us; but through loss of contact with the natal Orient, we in the West have, in the course of the circuitous march of our peoples in the wake of the sun, twisted and distorted the universality of these great ideas, in order to achieve the objects of our narrow and violent endeavors.

And now, the races of the West find themselves cornered in the midst of an inextricable impasse and are ferociously and frightfully mangling one another. Let us take away our mind and thoughts from this dreadful spectacle of a blood-bespattered crowd! Yes! In order to find again the open air and enjoy it, let us transfer ourselves to the high plateaux of Asia!

Indeed, Europe has never unlearnt or misunderstood the paths and readings of Asia when it was a question of pillaging, fleecing and exploiting the material wealth of these lands, under the banner of Christ and that of civilization. But what advantage has she derived from the spiritual treasures of the East? These treasures lie buried in stray collections and archæological museums. A few brilliant Academy tourists alone have nibbled at the crumbs thereof. The spiritual life of Europe has not profited therefrom.

Who, amidst the disarray in which the chaotic conscience of Europe is now struggling, has endeavored to examine whether the civilizations of India and China have not solaces to offer to our disquietudes, and models, perhaps, to our aspirations?

But proud Europe does not willingly admit that she may have need of Asia whom she has trampled under foot for centuries without even a suspicion crossing her mind that she was thereby only playing the role of Alaric amidst the ruins of Rome. Rome nevertheless conquered the Barbarian conquerors, even as Greece had once conquered Rome—even as India and China will finally conquer Europe—with their spiritual wisdom and greatness of soul!

I do not ask my European friends to embrace any one faith of Asia; I only invite them to taste the happiness of this magnificent rhythm, this deep and slow breath. They will learn there what the soul of Europe (and of America) is most in need of today—the calm, the patience, the virile, never-failing hope, the joy, serene *"like a lamp in a windless place, which never flickers." (Bhagavad-Gita.)*

The Occident, excited and exasperated over the task of achieving social and individual happiness, warps and perverts its own life, and by its frantic haste nips in the bud the very happiness which it pursues. Like a tired-out horse which between its ear-straps sees only the blinding road before it, the European sees nothing beyond the limits of his individual life or his group, his fatherland or his party. Within these narrow limits, he longs to realize the human ideal. It is necessary for him at all costs to prove to himself that he will see with his own eyes the realization of this ideal, or (supreme sacrifice which he consents to make in deference to the slow character of human progress!) that his children would be able to pluck the fruits of his labors. From this, spring those perpetual hopes of a tumultuous character, destined to an early death and invariably shattered, those dreams of Earthly Edens, that precipitation and blind violence so characteristic of the civilization of the West. And when of necessity the disillusionment comes and this mirage of an ideal slips away from one's fingers, the feeling comes that all is lost; and the brief period of feverish exaltation is followed by a long period of morbid depression.

The great Brahmanical philosophy knows nothing of these violent turnings of the balancing-pole. It does not expect a miraculous transformation of the world from one war or one revolution or one stroke of mercy. It takes in within its view immense periods, centuries of human ages, the successive lives of which, in concentric circles, gravitate and slowly proceed towards the Center, the place of Deliverance, already realized in certain souls of "Precursors." It never feels discouraged or impatient. It feels it has time! The falls and reverses on its path could not daunt it or provoke its ire.

Error is not sin, in its view, but only youthfulness and inexperience. It waits for the whole cycle of Time to gradually accomplish itself. It sees the Wheel turn and expects. And its regard which passes beyond the horizons of mutable good and evil, lucidly and calmly judges the Stream of the souls which pass away—indulgent towards the weakness of the weak and severe only for the strong. For, this proud philosophy demands more from the strong than from the weak; and all its conception of the hierarchy of the castes, which appears, on first appearance, so disdainfully aristocratic, is based on the elevated principle (diametrically opposed to the egotistic democracies of the West) that in the measure in which one rises in the scale of society, in that same measure his duties increase and his rights diminish! Besides, however low one may be, every man can elevate himself; and every man knows that he can, sooner or later, attain, by the normal change of his existence, the culminating point of the Curve, whence, through the path of the Return, the soul will escape all Time and its vicissitudes.

Thus is effected the great reconciliation of the infinite Diversity of beings and desires with the Eternity of the Rhythm which binds them all in one same current which goes toward Unity.

But the question is not that this grand structure of thought and philosophy should throw over Europe the golden shadow of its cupola. No, it is not a question of Europe becoming another Asia. But let Europe not wish that Asia should become Europe! Let Europe learn to respect this great personality of which she is only the complement. And without wishing (hopeless dream indeed!) to infuse an artificial life into the forms of the past, let these two worlds, uniting their respective geniuses, pave, by their union, the path of the Future!

This is the opinion which Ananda Coomaraswami nobly and boldly expresses at the end of his book offering as a corrective to the ardent nationalism of Young India, the high Idealism of Asia:

> For the great idealists of Young India, mere nationalism never satisfies. Patriotism is merely a parochial feeling. . . . The higher souls have greater and more beautiful functions to fulfill. . . . *The Life,* and not merely the life of India, demands our loyalty . . . the efflorescence and growth of Humanity is worth more to us than a mere party victory. . . . The elect people of the future cannot be a nation or a race but an aristocracy of the earth, combining in itself the energy of European action with the serenity of Asiatic thought. . . .

The hand thus extended by India, we take it and clasp it in ours. Our cause is the same: to rescue human unity and its full harmony. Europe, Asia, our forces are different. Let us unite them for the achievement of the common work, *viz.,* the greatest possible civilization and highest possible human genius. Teach us to know all, Asia, and thy wisdom of living too! Learn from us to act!

WHAT IS GOD?

THE whole world now, as always, has within itself some sort of a perception, not by sight or hearing, but by feeling, that there is something back of all that is; that if only we could know and understand *that,* all the problems, all the miseries, all the seeming cruelties and inequalities in life, would be ironed out. Every man by virtue of this causative seeking something in himself, must forever be asking this question: "What is God?" He never can rest until he has found for himself the true answer.

What can we form in the nature of a concept of the Deity—of that Causeless Cause, as motionless as Space, as changeless as Space, as undisturbed as Space, by whatever comes in or whatever dissolves? Let us consider that the greatest power the Deity can have is the power of direct perception. We too, have that power; so has every other being in the universe. The range and exercise of that power is very limited in some beings, very great in other beings, but all beings have that power, *are* that power itself. However we have changed in body, however we have changed our minds, the power of perception that is in us as adults is the same power that was in the new-born infant; and coincident and concurrent with the power to perceive, is the power to act in accordance with our perceptions. If the highest cognizable aspect of the Unknown Source of all is the *power to perceive,* then the *power of action* may be called the second aspect.

What is the third aspect? Every religious scripture, without exception, shows a God who sees, a God who acts in accordance with his perceptions, and after having acted in accordance with his perceptions repented of some of the things he did; he changed his mind, just as we do. Why did he change his mind? It is because of the third aspect of the Highest that we can imagine—not only the power to *perceive,* not only the power to *act* in accordance with the perceptions, but also the power to *experience* the results of the action and to determine by those results whether the perception was true or not. Each one has that power to perceive, the power to act in accordance with his perceptions, and each one is incessantly experiencing the results of the dual play of those two powers; the greater the perception, the greater is the action in accordance with the increment acquired.

So, in a universal sense, in an eternal sense, every being high or low, is in his true essence God: he is Spirit, if by Spirit is meant the Highest. No man can imagine anything more fundamental than the power to perceive; no man can imagine the power to perceive unless conjoined with it there is the indispensable power to act in accordance with the perception, because perceiving is an action itself. No man can conceive of a being who is able to see, able to

act in accordance with what he sees, and yet incapable of learning and gaining something as the result of his actions. Upon reflection each one can see that all he knows has been acquired in just this way—by experience—yet it is possible to benefit by another's experience and avoid thereby having to go through the same experience himself.

We have to revise our idea of God to where we see that "God" has a definite, an exact, a scientific meaning that anybody can understand without any intermediary; for the first true perception of the Deity is that it is in one's self. If one examines the Christian Bible he will find no basic power ascribed to Jehovah or Christ that he himself has not. Christ knew that; the priests and pharisees did not. If we have that power, what are we? Divine in our basic nature; but that gives us an immense basic separation from what we all want to be separated from—pain, sorrow and despair. The moment a man sees that the power which lives and thinks in him is identically the same power that lives and thinks in every other man, at once the personal notion falls off him, sloughs away. What makes us unhappy when the conceit is driven out of us is the fact that we are isolated, believe ourselves to be alone in the universe; and when it does happen to us that conceit is destroyed, something worse even than that—despondency—takes its place; or perhaps pride effervesces: "If I am separate from all others, solitary, unique, why, then, there are three classes of beings I can look at: those who are higher than I am; those who are lower than I am; those who are on the same step of the ladder of life as myself." Which do we like to look at? We all like to look down and every time we make that kind of a comparison between ourselves and every other being, it is always to his disadvantage.

But when I gain the true, primary, primitive, axiomatic perception, "I am the Deity myself; the only God I shall ever know is the God in myself;" that "I AM THAT," then my observation of my fellows throughout nature shows me that the same God is in everyone of them; then I see that God as Being is infinite in numbers; God as the Source is that unconditioned Unity in which all these Gods exist. No wonder, then, H. P. Blavatsky once wrote that the day was coming when finally men would perceive that monotheism and polytheism are not irreconcilable. God as the abstract, unconditioned, uncontained Source of all is one, indivisible, omnipresent, the witness invisible; but God in manifestation *is the Gods*. Every being is a God; the ant is a God, because in him is the same divine power to perceive directly on his own account, to act directly on his own account and, in accordance with the range of his perceptions, to experience the results of his actions, just as much as in Christ, just as much as in that idea of God which makes Him "an infinite being."

What we need, then, is first of all to clear up our concept of the Deity; co-existent with that we shall get a true concept of ourselves, what our identity actually is; contemporaneously with that, we shall get the perception that every other man is from identically the same Source, has the same power of perception, and is a perceiver on his own account; only one power to perceive, but an infinite series of perceivers; only one power of action, but an infinite host of actors; only one law of effect following causation, but an infinite series of effects brought about by every causal being. The moment a man gets the fundamentally ethical perception of the nature of the Deity—God—the fundamentally clear perception of his own nature as being identical with IT, what then? Then, he sees embodied Divinities on every hand, all from the same Source, all undergoing the same processes, all at work in the vast school of life, eternally changing classes, changing teachers, changing lessons, but always going to school, to gain Self-knowledge. It behooves us, then, to take our stand upon our basic divine nature.

A saying in the Upanishads puts it, "What room can there be for sorrow and what room for doubt in him who sees and knows that all creatures are the same in kind, differing only in their degrees of intelligence?" No man can then ever look down on another being, not merely another man, but any being below man, because he knows that as they now are, he once was. Who would despise a child because he himself happened to be an adult? He knows that there was a time when he also was a child, and that adultship is not a sign of superiority, but a sign of responsibility; that whatever the child may be, he once was. We see a being who is higher than ourselves; what he is now, we may become. From this point of view the Christian Christ becomes not a unique figure, but a majestic figure: not an objective revelation but an example for our inspiration. What Christ is, any man, every man, may become; what we are, Christ once was. Every kingdom below man contains souls, spiritual beings, who are climbing the slow ladder of evolution, gaining an ever-increasing fund of knowledge and experience in regard to Self. Some day they will arrive at man's estate. And every man is attending a higher grade in the same school; some day he will see the truth of these things as thousands of men now do see it, and will act according to what he sees; then he will become a Christ himself.

What is the difference between Christ and us? A difference in degree of knowledge, not in kind. What is the difference between the longing in the heart of every man to understand the mysteries of life and death and all that goes between, and the knowledge of a Christ? A difference in degree, but not in kind. The whole of the sorrows and woes of civilization springs from one source—funda-

mental misconceptions as to Deity, as to man, as to Nature, as to Law, as to duty, as to life; all this vast amount of horrors that life presents to every man is due to ignorance in the spiritual sense. Spiritual ignorance is misconception as to the nature of Spirit—to think that to be Spirit that is not Spirit; misconception as to the nature of Soul—to think that to be Soul which is not Soul; misconception as to purity—to think that to be pure which is in fact impure; finally, misconception as to Reality—to think that to be Real which is phenomenal, to think that to be enduring which is unenduring. Therefore the sacred chanters of the divine measures of the most ancient Upanishads had one single refrain for all their exhortations: "Seek not for the enduring in the midst of unenduring things; the Self is to be known by the Self," not by books, not by prayers, not by churches, not by faith; the Self is to be known by the self which affirms that It is: "*That* Thou Art."

OCCULTISM—TRUE AND FALSE

Occultism is not telling of the inward psychic life, but the power of silence.

Occultism is not the pretence of knowing more than others know, but the willingness to appear to know less.

Occultism is not to appear always to be right. But a readiness to accept correction from those less wise.

Occultism is not in writing finis to one's learning, but finding every man and circumstance a teacher.

Occultism is not the following of a policy, but the maintenance of a principle in all policies.

A LETTER FOR WORKERS

Dear Companions:

It is not worth the effort expended to try to interest especial people; the very effort made, prevents, by arousing erroneous notions in the minds of those so sought. Let everyone know about Theosophy but seek no one in particular—is the wisest course. It is not well, of course, to let the impression grow in anyone's mind that *he* is important to Theosophy, for Theosophy is for those who want it and for none others; rather convey the impression that to learn it in such a way as to understand and apply it comes to the very few; not because it is withheld, but because mental and physical karma are not of such nature as to leave the mind open, or present the ways and means. This effect comes from failure to take advantage of opportunities in other lives, in many, many cases, in an age when so much of the ancient wisdom is given out. It is here because the opportunity is due to a larger number than might be suspected. All get this chance—some, more favorably than others. It is the height of unwisdom to neglect the opportunity again, most especially in cases where it is brought home to people without their effort

The Karma of most is such as to leave no mental, nor physical, doors open; yet even they, through the effort of others, may take hold and find the way. "Many are called but few are chosen." You have found it to be true that the harder the pressure, the more there is of spiritual power if we hold fast. So you think that your typewriter spelled the word right the first time—scared—in the "sacred band of heroes?" "Scared" applied to that which you so fondly thought was yourself at one time—and at times. This scare is natural, because common sense tells us that if we stay on earth we must eat; we cannot fight without the munitions of war on this plane, and as we are against the whole trend of the times, we have not the aid they give. But we are working for them just the same, unnoticed and unthanked, and the work we do is not ours, but of Those who sent us, and neither desires notice or reward. We live while we can, and die when we must—when we *must,* not before and we'll never say die while there's a shot in the locker.

The struggle is fierce—as we face it—not knowing the outcome, but it is evidently part of the game and the struggle is for us or we would not have it. We are expected to do the best that we can and all we can under all circumstances; having done so we take whatever the Law has in store for us. If it is suffering, then we should be glad it is not death; if it is death, then we may rejoice that there is no more of life. We must not be bound by results while doing the best we know and can.

You said truly, "we will take what comes, and will give our all to the common cause. More we cannot do, and less we may not do under the Law of Brotherhood." Would that I could do something to make the way clear. You know that I will do what I can, and I know that you will, so all must come right, even if it turns out to be some unexpected way. Our very thought and effort will produce results; so we continue the thought and effort and let the results come as they will. Whatever comes must be right for us, for our work, for everything. Doubt, anxiety, fear, only hinder and delay the outcome. So doing what may be done from day to day, with right motive and trustfully, we meet all requirements, fulfill every duty. I feel the hardship of your trials and struggles, and yet I know you would not change anything except as it should be changed by law, all the time using your best judgment, making your best endeavors under existing circumstances. We must be able to fight against what seems to be overwhelming odds, and as long as we fight we are not overcome. We need not fear for ourselves, nor be unduly anxious for others—just simply, surely, steadily keep doing our duty as each comes before us.

If I loved you less or knew you less, I would be sorry for you. As it is, I am glad that you have the strength, the courage that you show, and which you would neither have nor show, were not the difficulties just what they are. Without you and your courage those who have had help and are having it from us would suffer that loss. In all this you have borne the heat and burden of the day, never faltering although the load is staggering in weight and shows no sign of getting lighter. It is for Them you do it—for Their work as far as it is understood. I do not think any of us will starve or even suffer from want, yet if such should be our lot, we will do it gracefully by reason of the knowledge we possess.

To give of one's bounty is easy, and yet how few having possessions really give. Those who think they would if they were rich, would not do anything worth while, and many who could do more are afraid to deprive themselves of anything. Such are humans in this twentieth century. A few—very few—suffer, that others may not perish but have everlasting life and in their turn bear the burden of still others. Of such are the immortal sages and heroes.

Well, eat well, sleep well, think well and cut all doubts by the sword of spiritual knowledge. Love again and again and PEACE.

As ever,

R. C.

SPACE AND CONSCIOUSNESS

"TAT Twam Asi"—"THOU ART THAT"—is the bright chain of all-including Unity upon which are threaded the ethics of Theosophy; its arguments, its science; its deeper something than is expressed by any of these words, but which some have found and are finding.

Thou art thy brother, thy father, thy mother; thou art thy friend and thy foe; the dog which licks thy hand and the steed thou ridest. The interest of one is the interest of all; every action of every nature sends its endless effects through all the realm of consciousness, affecting each unit according to its receptivity, rebounding upon the actor in the end, through the ALL-Self within, in exact proportion to the original act.

The man of hard concrete reason, of positive thought, of mind trustful of the senses—the man of matter—scornfully answers: "I am myself; you are yourself; there is no bond between my enemy and myself; I may do whatever I will unto him, and never in all creation can the act rebound on me, save by the conscious hand of human vengeance, the which I fear not, being myself human and its peer."

Yet as he speaks, his body, like that of his enemy, is held to the earth by an iron band which neither can break in life or death, invisible and intangible, unexplained and unexplainable; more than that, his own beloved sciences show that same bond to be always acting directly between those same two bodies, however far apart.

To this material riddle, the space argument of separateness, Theosophy answers: "Illusion! The Maha-Maya of the Absolute Is!"

But the man of matter knows what he knows and why he knows it; he beholds the separateness of objects in space, and their concrete objectivity; therefore he passes on, leaving the dreamers to their dreams—so long as their dreams do not interfere too actively with his business.

The placement of things in space depends upon a property known as "extension." This property is a function of human perception, being built upon the five senses solely. Given another sense, or less senses, the whole word might—and in many cases does—take on a different meaning.

To each point of consciousness, there is an inside and an outside; a subjective and an objective. The inside is spaceless, unlocatable; the outside is of space and in space. Yet in dream and in delirium the inside becomes the outside, the outside the inside; and often the intensity of the reversed sensations is the greater. All being alike sense products pure and simple, whether of the inner or outer worlds, where the difference?

The sense organs themselves are subject to the same; they are in and of space, which is to say, *in and of themselves*. Their true forms, possibilities, natures, no man knoweth. Reliance upon sense organs, sense perceptions, sense geometry, is placing blind trust in the word of an unknown messenger calling in the dark; a messenger whose whole object may be to deceive; *a messenger whose life may depend upon his success in deceit*. And, let "seers," "mediums," "psychics" be warned: there are no senses so subject to this as those lying just within and beyond the physical; the astral senses which pass themselves off upon their deluded victims as "spiritual perception."

What do we know, and upon what base can we rest? We know that we *are*. We know that we see ideas and nothing else, in the ultimate analysis. Thus

we can say that there are ideas which are perceivable, and a Power to Perceive which sees them. The whole panorama of conscious experience is made up of the perception of ideas by a perceiver which is none of them. Ideas of pleasure and pain, of hot and cold, of devotion and irreverence, of unity and of separateness; upon the combinations of these within the field of consciousness—"Chidakasam"—depend what we call happiness and unhappiness, harmony and disharmony, love and hate; all, all ideas, of which we ourselves are none.

Primal simplicity, which from any logical viewpoint, calls for unity as the origin of all things, calls also for basic unity as the nature of the perceiving consciousness; basic unity can never be broken, and That which was, is That which will be, irrespective of time and space, or any other ideas within the field.

The points of consciousness wherein arise the idea of separation, are triangulation stations set out by cosmic ideation for the purpose of learning its own nature; points which have no more effect upon the ONE within which they lie than have the surveyor's white rags upon the nature of the gigantic mountains which he spans.

But no triangulation point is of value unless occupied with an instrument; there is no ultimate usefulness in any conscious unit, human or otherwise, unless fully and consciously returned to its primal unity.

That never has been and never will be broken in *reality;* our efforts to communicate, mind to mind, our invention of speech, shows the great urge to return thereto in *consciousness,* salving all the gained experience. How could there be communication, how could there arise the *will* to communicate, without an unbroken unity at the base of all the efforts?

The whole of human civilization, of "progress," of conscious phenomena, is the turmoil caused by these attempts to gain knowledge, and then to return to that which IS; all suffering is the result of mistaken ideas leading various points of consciousness in the wrong direction; mistaken ideas there are, and must be, for true ideas could not exist except in contrast therewith—the great law of polarity. Remains to learn, distinguish the true and the false.

All the "objects" we see are perceptions or ideas to us; we do not know and by the senses and sensations never can know, a "thing-in-itself." Only by perception from within and behind—direct perception independent of the senses—is truth to be known. Few understand the meaning of this; to most "spiritual knowledge" means some glorification of the senses, some perception of objects; but spiritual perception is the entering directly into the nature of things, *not as objects, but as phases of consciousness.*

This is not a thing afar off, superhuman, unattainable; it is something we use in some part daily, without which conscious existence is impossible.

The sublimation of this *non-quality* is the nature of a Master. This state is to be reached only when it becomes impossible for the individual to act other than for and as the whole.

That sublimation may take ages; but it has been done, is being done, will continue to be done so long as consciousness *is.* It is in the power of every one.

ON THE LOOKOUT

Vegetable Artillery

As was taught by Theosophy from the first, the universal tendency of matter "to run into organic forms," is a manifestation of the universal desire of the underlying ONE LIFE for self-expression and self-realization: a purpose *planned and intelligent.*

Readers are referred to the "Scientific American" of November, 1922, for an article on the reproductive catapult of the fern. The "cleverness" and perfection of the mechanism, with its use of just those principles of mechanics for similar results laboriously worked out by man, can be appreciated only when seen.

The author says: "This is but another instance of the ingenuity of nature in working out problems. The mechanism is just as effective as though it were machined."

Throughout nature may be read by him who runs, not only a similarity of laws, but a similarity of the various intelligences behind the working out under those laws of purposive combinations. For there is only one Intelligence, and This is the same in mineral and in man, and in *each* man.

Also is being discovered more and more that "In union there is strength." Is it too much to hope that in course of time science will turn its attention from means to make intelligences most effective when set against each other, long enough to find out what can be done *when they are set together?*

The "Seven Brothers"

Much derision was aroused by H. P. B.'s words as to "the *seven primary* forces of Electricity, whose purely phenomenal and hence *grossest* effects are alone cognizable by physicists on the cosmic and especially the terrestrial plane. These include, among other things, Sound, Light, Color, etc., etc."

The telephone, however, gave an example of the transmutation of energy from sound into electrical vibrations and back again, thus, to those of logical mind, showing at least a possibility that both forms of energy had a *common* energy.

Now, through the selenium cell, we have a complete tying together of electricity, *light,* and sound, as in the De Forest "talking film."

The "phono-film," as it is called, is an ordinary moving picture film with a strip along the edge upon which a beam of light, under the influence of voice vibrations, has been made to fall. Upon re-running, a ray projected through the strip is made to fall upon selenium cells, which have the property of increasing conductivity under the influence of light. (Another correlation.) The result is made audible by the audion amplifier, still another correlation. And to cap the climax, the film can be connected with broadcasting apparatus and the result projected to great distances.

And nowadays all this is taken as a matter of course and for granted, like a thousand other discoveries which would have established the validity of Theosophy long ago, had not the students of science been intent upon attaining knowledge in *their own way,* while "Theosophists" "interpreted" Theosophy, also in their own way.

Dreams and Scientific Dreamers

Dr. Emil Lenk expresses, with some typically incomplete scientific ideas of dreams, a few facts which do *not* agree with Freudianism and other theories. He says:

> "In the dream state everything is permissible. We kill those we hate, others we crown; we play the millionaire or the beggar; we step from the tower to ground and back again to the tower; the most impossible is possible in countless variations, deeds are much more variegated and filled with much deeper meaning than in our conscious state."

Dr. Lenk, in common with most scientists, believes that normal memory and moral perceptions, the higher aspects of will power, have no place in dreams. But the dream state is, like the waking state, a phase of perception, a field of vision of the eternal and unchangeable Perceiver, and both states are —illusion. To achieve the same self-determination in dreams as in waking, it is only necessary to *realize* them both for what they are. Undoubtedly scientists will not admit the possibility of waking memory in dreams, nor of the power of making moral decisions involving suffering and sacrifice therein.

This, however, will hardly affect the opinions of those who know otherwise.

Dr. Lenk further says:

> "The dreams of the blind have been found to be full of life, a fact which cannot be made to jibe with experimental psychological investigations. A paradoxical condition exists here in the fact that the semblance to reality of the fantasmagorical pictures in the dreams of people who have suffered the loss of one or more senses is increased in comparison with persons who are in possession of all their senses."

But the *Secret Doctrine* says:

> "In these fantastic creations of an exuberant subjectivism, there is always an element of the objective and real. The imagination of the masses, disorderly and ill-regulated as it may be, could never have conceived and fabricated *ex nihilo* so many monstrous figures, such a wealth of extraordinary tales, had it not had, to serve it as a central nucleus, those floating reminiscences, obscure and vague, which unite the broken links of the chain of time to form with them the mysterious, dream foundation of our collective consciousness." (S. D. II, 293.)

Mention is also made of intelligences and forms of matter out of our normal scope of perception, but sometimes encountered in dreams.

The fact of the matter is, that all planes of perception are equally real from the standpoint of the manifest, equally unreal from that of the unmanifest. The reality or unreality of any one of them depends upon the manner in which we have chosen to concentrate our consciousness—if upon the physical plane with all its desires, greeds, and savage struggle for life, then the dream or astral state will seem unreal; if on *that* state, which is one of unbalanced forces and of delusion *par excellence,* we walk from then on in a world of unconcatenated and utterly confused ideas and sights; if upon the moveless, eternal, and selfless plane of spirit, then all the moving and intertwining phases of manifest perception are seen for what they are, and their power of deception is gone forever.

Concentration on any field of perception is due to an act of will and choice. Transfer from one to another is due to the same. All that is necessary to be what we will, is to choose, to will, and to act without faltering. No man who tries to explain every plane of perception in terms of matter, of the personal, and of passion and desire, can ever find in any of them anything but matter, personal limitations, passion, and desire.

"Science is welcome to speculate upon the physiological mechanism of living beings, and to continue her fruitless efforts in trying to resolve our feelings, our sensations, mental and spiritual, into functions of our inorganic vehicles. Nevertheless, all that will be accomplished in this direction has already been done, and Science will go no farther. She is before a dead wall, on the face of which she traces, as she imagines, great physiological and psychic discoveries, but every one of which will be shown later to be no better than the cobwebs spun by her scientific fancies and illusions." (S. D. I, 134.)

Intelligentia Somnolens

Henry S. Williams can't find a satisfactory explanation of hibernation.

"Of course it is patent enough that frog and woodchuck—and sundry other creatures, including myriads of insects—are dormant . . . for the winter, because they could not find sustenance during the inclement season. We may even invoke the theory of natural selection, and accept its teaching that creatures which fail to develop the habit of winter sleeping must have perished . . . But, like a good many other scientific explanations, it leaves a great deal to be desired. . . .

"But if we accept this months-long period of sleep as a natural phenomenon, what shall we say about the time of automatic awakening? What strange time-clocks in the dull brains of frogs and woodchucks tell that the months have moved along . . .? Surely there has been no change of temperature that penetrates to the cold depths where the sleeping creatures lie. Assuredly the sun's rays have not penetrated to those depths.

"What, then, is the signal that has aroused the sleepers? Is it some radio message, some electrical or magnetic impulse that sets the earth aquiver? If so, it is an impulse of which present day science takes no cognizance."

But Ancient Science does. The question is in line with the fact that a man can "set" himself to awake at a given hour, and the answer is as follows:

"The underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a subconscious intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine and Dhyan-Chohanic wisdom." (S. D. II, 648.)

This is also the case with a question discussed by Prof. Francis H. Herrick, in regard to the old problem of homing or "distant orientation" in animals, especially in regard to the insouciant and self-reliant cat. He concludes:

"I am inclined at present to believe, though unable to prove, that the secret of this power lies in the kinaesthetic sense, which is older by far than either seeing, smelling or hearing; in other words that the constant sought lies back of the ordinary sense organs, and that this is in some way bound up with the primitive muscle sense; which experiment has already shown to be of far greater delicacy in many animals than in men."

We cannot see that this, either in general or in particular, can be construed into a meaning comprehensible to the normal human mind; although we see and agree with the general idea at which Professor Francis seems to be trying to arrive.

But Dhyan-Chohanic wisdom is master of space as well as of time, and all the lower animals are more surely guided by its aforementioned *reflection,* known as instinct, than are we by our proud, but little-used "reasoning" faculty.

Metachemistry

Dr. Gerald L. Wendt and C. E. Irion, working in the laboratories of the University of Chicago, have succeeded in transmuting the metal tungsten into the gas helium.

This was accomplished by electricity as one would expect to be the case, since, according to Theosophy, electricity is the origin of matter!

But the most important fact is that the theoretical conclusions which led them to attempt the experiment, came as the result of a long series of experiments and developments of scientific thought exactly along the lines predicted by the *Secret Doctrine,* and in accordance therewith; especially in relation to the nature of the atom according to Bohr, Lewis, Langmuir, and others.

> "Chemistry and physiology are the two great magicians of the future, who are destined to open our eyes to the great physical truths." (S. D. I, 261.)
>
> "Chemistry will have virtually ceased to live: it will reappear in its reincarnation as *New Alchemy,* or METACHEMISTRY." (S. D. I, 623.)

The full force of these remarks can, unfortunately, be appreciated only by those of scientific training who are in a position to know the extraordinary revolution which has occurred in the purport and methods of science since 1888.

The really hopeful symptom, however, is the dawning on every hand of as great a change in the attitude of man to man.

Man, as a mortal compounded of lifeless matter, and nothing else, is one thing; man, as a mysterious being whose roots go into the unknown depths of manifested nature, and beyond, is something which commands another form of consideration altogether. And this change of view is due, more than may be imagined, to the discoveries predicted, foreshadowed, and in many cases definitely taught, by H. P. Blavatsky.

SIMIAN CIVILIZATION

Professor Arthur Coutiere, biological and medical authority, has announced before the Parisian Academy of Medicine, that, owing to the accumulation of discoveries of prehistoric remains, he was compelled to believe, not only that the human being and ape have always been types apart, but that *the ape was created after man.* In 1888 H. P. B. predicted in definite terms that science would be compelled by its own discoveries to abandon the ape-ancestor theory, and in addition, as is well known to readers of the *Secret Doctrine,* gave in detail the history of the "creation" of the ape after man.

This is all hopeful, however. "As a man thinks, so is he." Teach men that they are merely organisms of matter evolved by, and gaining sustenance through the law of tooth and claw, and they will act accordingly. Teach them that these bodies are only accretions taken on by divine and immortal spiritual beings evolved from and by still greater ones, under the Law of Universal Impersonal Love, and they will act from that basis. We have had enough of simian civilization; these faint premonitions of the dawn of a real one, are more than welcome.

REVIVAL OF INDIAN ART

"The National Value of Art" recently contributed by Sri Aurobindo Ghose, embodies perfectly the aim and purpose of *Shama's* (the Indian International Quarterly of Art, Literature and Philosophy, edited by Mrinalini Chattopadhyay) being a presentation of the necessity and use of art in the work of uplifting humanity. Mr. Ghose briefly reviews the development of human society, showing how through desire for the physical and emotional "wants" of life the mass of humanity has risen through slavery to a position

where it now demands the finer "wants"—wealth, luxury, rich food and drink —which were formerly the possessions of the few only. The struggle that has brought about this change has produced intense suffering, yet by its means man has risen above the level of the brute. Tastes have been refined and a desire for the better things of life aroused. From time to time also there has been an expansion of the heart qualities which has brought about crises in which old forms have been destroyed. The French Revolution was one of these crises and again today we have reached a point where the old order of things cannot continue. By confused thinking man has torn the world asunder and now by thought he must rebuild it. It is only by clear thinking that this can be done and clear thinking, says our friend, "is as rare as spirituality."

It is here that the need of art makes itself manifest. This great aesthetic faculty in humanity must be utilized. Art, the great uplifter, has been in the past the possession of the few. All must share it, for by its means the emotions can be purified, the qualities of intellect developed, and last and most important, the spirituality of the race unfolded. If the emotions are not purified by means of this powerful agent they become stimulated in such a way as to disintegrate character instead of elevating it. Likewise in developing the intellectual faculties, if science, philosophy and criticism alone are utilized, man may become a monster. By means of art, poetry and idealism the higher qualities of mind are developed; its movements become quick, delicate and subtle.

With Asia, Mr. Ghose declares, lies the responsibility of uniting the two great streams of art in East and West which now are flowing in very different directions. These two streams turned into one channel would perfect the aesthetic evolution of humanity. The best of the West, as the best art of the East, is religious art, but the West has emphasized the external forms of things, while the East has endeavored to reveal the life that animates the forms. If this union of East and West can be accomplished a true art can be established which will be essentially spiritual. "Spirituality is a wider thing than formal religion and it is in the service of spirituality that art reaches its highest expression." India can accomplish her part in the plan only by the revival of a truly national art. "By this means the whole nation will again be lifted," says Mr. Ghose, "to the high level of the ancient culture—and higher."

Mr. Ghose adds a short article on the Revival of the Indian Art, in which he says that the greatness of Indian art is the greatness of all Indian thought and achievement. It lies in the realization that within the external forms of objects of sense lies the real life. Form in art should be used only as a means of expressing the spirit within. European art has been satisfied with reproducing externals—an imaginative representation of what the eye has seen. Mr. Ghose states plainly his disapproval of European methods and particularly of English influence in India, for he says that the development of art in India must go along national lines to harmonize with Indian ideas and ideals. "Indian art demands of the artist the power of communion with the soul of things, the sense of spiritual taking precedence over the sense of material beauty."

"TRANSACTIONS OF THE BLAVATSKY LODGE." Published by T Theosophy Company, Los Angeles, California. Cloth, pp. xxiv+149. Price, $2. postpaid.

This priceless work of H. P. B.'s has been out of print and inaccessible book form for more than thirty years. It was republished serially in this ma azine some years ago, but the demand soon exhausted the extra copies of t numbers containing the *Transactions*. Now we are happy to announce a ne edition of the work in large type, handsomely and durably bound—a produ tion typographically in keeping with the contents.

As with all the writings republished in THEOSOPHY and in book for under the supervision of the Editors of this magazine, the utmost pains ha been taken to provide an authentic reprint of the original text. *Transactio* contain the original Questions and the original Replies by H. P. B., as co tained in Numbers I and II of the first edition of the *Transactions*. In ad tion, the present text contains the complete STANZAS as originally published the First Edition of the *Secret Doctrine*, together with the Outline of th Contents and the Note thereon in that Edition of the *Secret Doctrine*. A Historical Preface follows the Note to the original Numbers of the *Transa tions*. Thus the present edition is rendered the more complete and valuable those students who do not possess an original edition of the *Secret Doctri*

The *Transactions of the Blavatsky Lodge* are unknown to many prese day Theosophists. For their information we quote from the *Publishers' Not* to the present edition, as follows:

"Shortly after the commencement of *Lucifer* some of the more arde students of her teachings of Theosophy withdrew from the London Lod then and thereafter under the influence of Mr. A. P. Sinnett, and establish the *Blavatsky Lodge*, which soon became the centre of Theosophical activit in Britain. Many men and women of note became members of the Lod When the *Secret Doctrine* was published late in 1888 it aroused intense inte est, and many literary, scientific and philosophical questions were raised by t students.

"H. P. B.was urged to reply to these questions and yielding to the insi encies of the students, she attended many of the meetings of the *Blavats Lodge* during the first half of 1889. The questions propounded to her cove very wide range, for they were formulated by intelligent, thoughtful, a highly educated men and women. Her Answers were given orally, but we stenographically reported and afterwards revised by her for their publicati in the two *Transactions* issued, No. I in 1890, and No. II in 1891.

"These *Transactions* contain matter of great and enduring importan on the subjects treated in the *Secret Doctrine* and, for the Students of Occu ism for whose instruction the *Secret Doctrine* was written, they are a pricele Commentary at first hand on some of the most abstruse and difficult proble of the Esoteric Philosophy."